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From the Lady's Own Book for October.  
**OLD FATHER MORRIS.**  
A SKETCH FROM NATURE.

BY MRS. HARRIET BEECHER STOWE.

Of all the marvels that astonished my childhood, there is none I remember to this day with so much interest, as the old man whose name forms my caption. When I knew him, he was an aged clergyman, settled over an obscure village in New England. He had enjoyed the advantages of a liberal education, had a strong original power of thought, an omnipotent imagination, and much general information. But so early and so deep had the habits and associations of the plough, the farm, and country life wrought themselves into his mind, that his after acquisitions could only mingle with them, forming an unexampled amalgam, like unto nothing but itself.

He was an ingrain New Englander, and whatever might have been the source of his information, it came out in Yankee form, with the strong provinciality of Yankee dialect.

It is in vain to attempt to give a full picture of such a genuine unique; but some slight and imperfect dashes may help the imagination to a faint idea of what none can fully conceive but those who have seen and heard old Father Morris.

Suppose yourself one of half a dozen children, and you hear the cry—"Father Morris is coming!" You run to the window or door, and you see a tall bulky old man, with a pair of saddle bags on one arm, hitching old horse with a fumbling carelessness, and then deliberately stumbling toward the house. You notice his tranquil, florid, full-moon face, enlightened by a pair of great round blue eyes, that roll with dreamy inattentiveness on all the objects around, and as he takes off his hat you see the white curling wig that sets off his round head. He comes towards you—and as you stand staring with all the children around, he deliberately puts his great hand on your head, and with a deep rumbling voice inquires,

"How d'y do, my darter?—is your dady at home?" "My darter" usually makes off as fast as possible in an unconquerable giggle. Father Morris goes into the house, and we watch him at every turn, as with the most literal simplicity, he makes himself at home—takes off his wig—wipes down his great face with a checked pocket handkerchief—helps himself hither and thither to whatever he wants, and asks for such things as he cannot lay his hands on, with all the comfortable easiness of childhood.

I remember to this day, how we used to peep through the crack of the door, or hold it half ajar and peer in, to watch his motion—and how mightily diverted we were with his deep slow manner of speaking, his heavy cumbersome walk, but above all, with the wonderful faculty of *hemming* which he possessed.

His deep, thundering, protracted *hem*—em was like nothing else that ever I heard; and when once, as he was in the midst of one of these performances, the parlor door suddenly happened to swing open, I heard one of my roughish brothers calling in a suppressed tone, "Charles, Charles, Father Morris has *hemmed* the door open!"—and then followed the signs of a long and desperate titter, in which I sincerely sympathized.

But the morrow is Sunday. The old man rises in the pulpit. He is not now in his own humble little parish, preaching simply to the owners of corn and planters of potatoes—but there sits Governor D., and there is Judge R., and Counsellor P., and Judge G. In short, he is before a refined and literary audience. But Father Morris rises—he thinks nothing of this—he cares nothing—he knows nothing, as he himself would say, but "Jesus Christ and him crucified." He takes a passage of Scripture to explain—perhaps it is the walk to Emmaus, and the conversation of Jesus with his disciples. Immediately the whole start out before you, living and picturesque—the road to Emmaus is a New England turnpike—you can see its mile stones—its mulden stalks—its toll gates. Next, the disciples rise, and you have before you all their anguish, and hesitation, and dismay, talked out to you in the language of your own fireside. You smile—you are amused—yet you are touched, and the illusion grows every moment. You see the approaching stranger, and the mysterious conversation grows more and more interesting. Emmaus rises in the distance, in the likeness of a New England village, with a white meeting house and spire. You follow the travellers—you enter the house with them—nor do you wake from your trance until with streaming eyes the preacher tells you that "they saw it was the Lord Jesus! and what a pity it was they could not have known it before!"

It was after a sermon on this very chapter of Scripture history, that Governor Griswold, in passing out of the house, laid hold on the sleeve of his first acquaintance, "Pray tell me," said he, "who is this minister?"

"Why, it is old Father Morris."

"Well, he is an oddity—and a genius too!" I declare!" he continued, "I have been wondering all the morning, how I could

have read the Bible to so little purpose as not to see all these particulars he has presented."

I once heard him narrate in this picturesque way the story of Lazarus. The great bustling city of Jerusalem first rises to view, and you are told with great simplicity, how the Lord Jesus "used to get tired of the noise"—and how he was "tired of preaching again and again to people who would not mind a word he said"—and how, "when it came evening, he used to go out and see his friends in Bethany." Then he told about the house of Martha and Mary—"a little white house among the trees," he said, "you could just see it from Jerusalem. And there the Lord Jesus and his disciples used to go and sit in the evenings, with Martha, and Mary, and Lazarus."

Then the narrator went on to tell how Lazarus died—describing with tears and a choking voice, the distress they were in—and how they sent a message to the Lord Jesus, and he did not come, and they wondered and wondered—and thus, on he went, winding up the interest by the graphic minutiae of an eye witness, till he woke you from the dream by his triumphant joy at the resurrection scene.

Among his own simple people, this style of Scripture painting was listened to with breathless interest. But it was particularly in those rustic circles called in New England, "Conference Meetings," that his whole warm soul unfolded, and the Bible in his hands, became a gallery of New England paintings.

He particularly loved the Evangelists—following the footsteps of Jesus Christ—dwelling upon his words—repeating over and over again the stories of what he did, with all the fond veneration of an old and favored servant.

Sometimes too, he would give the narration an exceedingly practical turn, as one example will illustrate.

He had noticed a falling off in his little circle that met for social prayer, and took occasion the first time he collected a tolerable audience, to tell concerning "the conference meeting that the disciples attended," after the resurrection.

"But Thomas was not with them."—Thomas not with them! said the old man in a sorrowful voice. "Why!—what could keep Thomas away? Perhaps," said he, glancing at some of his backward auditors, "Thomas had got cold-hearted, and was afraid they would ask him to make the first prayer—or perhaps," said he, looking at some of the farmers, "Thomas was afraid the roads were bad—or perhaps," he added after a pause, "Thomas had got proud, and thought he could not come in his old clothes." Thus he went on, significantly summing up the common excuses of his people. And then with great simplicity and emotion he added—"But only think what Thomas lost! for in the middle of the meeting, the Lord Jesus came and stood among them! How sorry Thomas must have been!" This representation served to fill the vacant seats for some time to come.

At another time, Father Morris gave the details of the anointing of David to be king. He told them how Samuel went to Bethlehem—to Jesse's house—and went in with a "how d'y do, Jesse?"—and how when Jesse asked him to take a chair, he said he could not stay a minute—that the Lord had sent him to anoint one of his sons for a king—and how when Jesse called in the tallest and handsomest, Samuel said "he would not do!"—and how all the rest passed the same test, and at last, how Samuel said, "Why, have not you any more sons, Jesse?" and Jesse says, "Why yes, there is little David down in the lot," and how, as soon as ever Samuel saw David—"he slashed the oil right onto him!"—and how Jesse said "he never was so beat in all his life."

Father Morris sometimes used his illustrative talent to very good purpose in the way of rebuke. He had on his farm a fine orchard of peaches, from which some of the ten and twelve year old gentlemen helped themselves more liberally than even the old man's kindness thought expedient.

Accordingly, he took occasion to introduce into his sermon one Sunday, in his little parish, an account of a journey he took; and how he saw a fine orchard of peaches that made his mouth water to look at them. "So," said he, "I came up to the fence and looked all around, for I would not have touched one of them without leave, for all the world. At last I spied a man, and says I, 'Mister, won't you give me some of your peaches?' So the man came and gave me nigh about a hat full. And while I stood there eating, I said, 'Mister, how do you manage to keep your peaches?' 'Keep them!' said he, and he stared at me—"What do you mean?" "Yes sir," said I, "don't the boys steal them?" "Boys steal them!" said he, "no indeed!" "Why sir," said I, "I have a whole lot full of peaches, and I cannot get half of them"—here the old man's voice grew tremulous—"because the boys in my parish steal them so." "Why sir," said he, "don't their parents teach them not to steal?" "And I grew all over in a cold sweat," and I told him "I was afeard they did it." "Why how you talk," says the man, "do tell me where you live!" "Then," said Father Morris—the tears running over—"I was obliged to tell him I lived in the town of G." After this Father Morris kept his peaches.

Our old friend was not less original in the logical than in the illustrative portions of his discourses. His logic was of that familiar colloquial kind, which shakes hands with common sense like an old friend. Sometimes too, his great mind and great heart would be poured out on the vast themes of religion, in language which, though homely, produced all the effects of the sublime. He once preached a discourse on the text, "The High and Holy One that inhabiteth eternity"—and from the beginning to the end it was a train of lofty and solemn thought. With

his usual simple earnestness, and his great rolling voice, he told about "the Great God—the Great Jehovah—and how the people in this world were flustering and worrying and afraid they should not get time to do this and that and other." "Bat," he added, with full hearty satisfaction, "the Lord is never in a hurry, he has it all to do, but he has time enough, for he inhabiteth eternity." And the grand idea of infinite leisure and almighty resources, was carried through the sermon with equal strength and simplicity. Although the old man never seemed to be sensible of any thing tending to the ludicrous in his own mode of expressing himself, yet he had considerable relish for humor, and some shrewdness of repartee. One time, as he was walking through a neighboring parish famous for its profanity, he was stopped by a whole flock of the youthful reprobates of the place:

"Father Morris—father Morris—the devil's dead!" "Is he?" said the old man, benignly laying his hand on the head of the nearest urchin, "you poor fatherless children!"

But the sayings and doings of this good old man, as reported in the legends of the neighborhood, are more than can be gathered or reported. He lived far beyond the common age of man, and continued, when age had impaired his powers, to tell over and over again the same Bible stories that he had told so often before.

I recollect hearing of the joy that almost broke the old man's heart, when after many years diligent watching and nurture of the good seed in his parish, it began to spring into vegetation, sudden and beautiful as that which answers the patient watching of the husbandman. Many a hard worldly hearted man—many a sleepy inattentive hearer—many a listless, idle young person, began to give ear to words that had long fallen unheeded. A neighboring minister who had been sent for to see and rejoice in these results, describes the scene, when on entering the little church he found a crowded auditory, assembled around their venerable teacher, waiting for direction. The old man was sitting in his pulpit almost choking with fullness of emotion, as he gazed around—"Father," said the youthful minister, "I suppose you are ready to say with old Simeon, 'Now Lord, lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'"  
"Sartin, sartin," said the old man, while the tears streamed down his cheeks, and his whole frame shook with emotion.

It was not many years after, that this simple and loving servant of Christ was gathered in peace unto him whom he loved. His name is fast passing from remembrance, and in a few years, his memory, like his humble grave, will be entirely grown over and forgotten among men, though it will be had in everlasting remembrance, by Him who "forgetteth not his servants," and in whose sight the death of his saints is precious.

From the Morning Star.

### CONSCIENCE.

Conscience is the gift of the Almighty; it is a high and awful power; it is that, which, planted within, tells us of right and wrong. A good conscience is to the soul what health is to the body. It is a voice which speaks in language not to be misunderstood. It is the voice of God. It is that power which when one is in the wrong sorely condemns; and its condemnations are the most terrible. It is that which brings consolation of the sweetest kind.

Conscience accompanies us wherever we go. Whatever we do, say, or even think is registered by this monitor for the day of account. When all our friends and all on earth forsake us, conscience will remain, and be the most active when near the close of life, either for comfort and consolation or for anguish and sorrow.

"He that commits a sin shall quickly find the pressing guilt lie heavy on his mind. None quits himself, his own impartial thought. Will damn, and conscience will record the fault."

We can enjoy no true comfort unless our conscience approves our course; unless we have that peace which cometh of a good conscience we have no lasting peace; unless that voice which cometh from God gives rest to our souls we find no rest.

How important, then, that we have a clear conscience. "Happy the man who condemneth not himself in the thing which he alloweth." Happy for us, if through life's uneven journey, we find and continue to possess that peace of mind which cometh of a good conscience. Happy for us, if, in the hour of closing life, we can feel to abide its decisions; to trust ourselves on its record as we are expecting soon to appear before Him who will judge us according to its decisions.

In fine, if we would be happy in life happy in death, happy in Eternity, let us obey God and work righteousness; live in peace with all men, devote our all to God; do all things with an eye single to his glory, with a conscience void of offence. A regular life is the best philosophy, a pure conscience the best law.

"He lives twice who can at once enjoy life and the great well and the best enjoy."

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THE INSURANCE OFFICE. Reader! I can inform thee of a "Life Insurance Office," in which the life of thy soul can be preserved forever, and it will cost thee nothing; thou canst find it in the third chapter of the Epistle to the Colossians, and in the third verse: "And your life is hid with Christ in God," and I have heard many who have insured their lives there, exclaim thus, "For life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38.

Morris's London and Country Scenes.

### BUCKINGHAM'S LECTURES.

FIRST LECTURE.—ON PALESTINE.

(Continued.)

#### GEOGRAPHICAL DIVISIONS.

Palestine was divided into three great provinces or subdivisions: Galilee on the north, Judea on the south, and Samaria lying between them. Each of these is characterized by peculiarity of surface and productions. Galilee was remarkable for the extent of its plains; especially those of Esdraelon and Zebulon. About seven-tenths of this district are level, the residue greatly undulating into hills and vales, fitted to the raising of grain and cattle. The province was famed for its harvests, its herds, and like all regions of that character, it was of course thickly peopled. Samaria has, like Galilee, some beautiful plains; but by much the greater portion of it is of an undulating surface. This occasional agriculture to be less pursued than in the latter province, and more attention to be paid to planting, especially of the olive and the vine. The olive is found on the high valleys and more level grounds; while the vine is cultivated on the hills and mountains, where it is cultivated on terraces scraped out for the purpose. This process often causes the perpendicular sides of these notches or steps in the side of the mountain to be cut quite through the incumbent soil, so that the substratum of rock is exposed to view; and it is done that the grapes may be the earlier ripened, as wall fruit is in England, by enjoying the reflected as well as the direct rays of the sun. Judea is of a rocky surface; distinguished neither by plains nor hills, but chiefly by the lofty spiral rocks which are thickly strewn over the country. Seven-eighths of this province are barren, and even the rest partially so. Yet even here we find that food was furnished from nature's lap, less gorgeously clad though it be, than other parts of the land. In the clefts of the rocks the wild bees, in innumerable swarms, deposited their honey. This is still a peculiarity of the district. More honey is raised there now than can be consumed; the surplus is lost for want of that security in enterprise, which a good protective government would ensure. The iron hand of despotism rests upon this, as upon every other province of the Turkish empire, palsying all efforts at comfort or independence, and so disheartening every thing like enterprise in human pursuits, that the mass of the population live merely from hand to mouth. Wealth, as you well know, does not arise so much from mere fertility of soil, as from a sense of security in its possession. This is the secret spring of that ceaseless industry, which as in Holland, has turned the most unpropitious soil into one wide-spread garden. The wilderness of Judea, if availed of by the inhabitants as it might be, would furnish a profitable item of export trade. As things are, much of it is wholly useless to man.

You thus perceive the literal exactness of Moses, even in language which at first would seem a mere rhetorical hyperbole. The land did, and still does "flow with milk and honey." So abundantly flows the milk, in Galilee, that let any number of travellers be passing through that province, they are all supplied with it as they would elsewhere be with water, and no pay asked. There is more than enough for every body. And in like manner flows the honey from the rock-covered fields of Judea proper.

And now for the distinguishing features of the country, its

#### MOUNTAINS, RIVERS AND LAKES.

And first in the picture stands Mount Lebanon, king among the mountains of the East, longer, broader, and more colossal than any others in or near the Holy Land. It rises, as we have said, 10,000 feet above the level of the sea, and lies between the 32d and 33d degrees of north latitude. Its lofty summits are covered with snow throughout the year; in summer they are capped, in the winter sheeted with this white and glittering vestment. I passed the range early in September, and the weather being still quite hot upon the plains, I presumed that the mountain passes would certainly be free from snow, and sat out on horseback, expecting to pass through them without difficulty; but so entirely had I reckoned without my host, that I found the snow so deep that it cost us 16 hours to advance four miles. We were compelled to cut out a path for our horses before they could go forward; for the snow being loose and powdery, they plunged and strained themselves in their efforts to get through it. Unwilling to undergo defeat, and submit to go back, we continued to combat the difficulties of the way; but had the night overtaken us, situated as we were, we must all have inevitably perished; so difficult a task is it to pass over Mount Lebanon.

The sublime and picturesque unite in high perfection in this noble mountain range. "The glory of Lebanon" is a frequent phrase in the mouth of the prophets; and in the Canticles the enamoured Spouse, seeking comparisons to set forth the beauty of her beloved, and willing to crown the whole by an image of the loftiest dignity, adds—"His countenance is like Lebanon, excellent as the cedars." Whatever recondite and spiritual meaning there may be in that beautiful poem, its imagery is all taken from natural objects, and its excellence lay in the fidelity and appropriateness with which they were caught from the scenery around. It is certain that Lebanon was a frequent resort of Solomon's, when seeking relaxation from the cares of state. Here he built "the house of the Forest of Lebanon," a costly and magnificent structure, in which the cedar, which grew in such abundance on these mountains and brought so high a price on account of its fragrance and durability, was profusely used. In his poetical writings, as well as in the inspired language of the prophets, we find frequent allusions to the height, the grandeur, the beauty, the fragrance, the cedars and the snows of Lebanon. Lebanon and Carmel

are, as it were, consecrated by the muse of hallowed inspiration, and their names adorn some of the most beautiful passages of holy writ.

These mountains still abound with the greatest variety of vegetable products, classified one above the other in successive belts, according to the varying temperature of different parts of the range. The lowest belt is characterized by its heat and moisture. The thermometer there sometimes stands at 100 degrees of Fahrenheit; and such heat raises much vapor from the adjacent ocean, which, settling at the roots of the mountain, renders vegetation there peculiarly rank and rapid. Higher up, we come to a second belt, resembling the temperature of the tropical regions; and here there is, in correspondence with it, a different family of plants. This portion of country resembles that of Italy and Greece. Another thousand feet takes you in a temperature to the middle of France, and a thousand more to that of Normandy. Ascend another similar space, and you find yourself in the climate of England. You see oaks and sycamores over your head, and your feet, yellow buttercups and ripe blackberries; white sparrows and other birds long familiar to your eyes in childhood, bring you back to the scenes of home and the days of boyish rambles. Ascending another thousand feet, you get to the region of Norway firs; farther still, to that of lichens and mosses only. Here vegetation has reached its utmost limits. Above, you come first to the belt of moveable snow, viz. that which disappears in the summer. Lastly, you arrive at the realms of perpetual snow. Here, the desolation is complete and eternal, unsoftened by the breath of spring, and on which the summer suns dart their beams in vain. Towering pinnacles of thick ribbed ice alone receive and glint back his beams. Thus on Mount Lebanon the wise monarch had displayed to his view the book of nature in successive pages, and here he seems to have been a delighted student of the varied phases of her unrivelled beauty. Nor did he consider it a derogation from his regal dignity to teach others. On the contrary, he became the instructor as well as ruler of his people. We are told that "Solomon spake of all things, from the cedar of Lebanon to the hyssop on the wall"—two wide extremes, between which lay vast fields of useful and delightful knowledge.

#### Mount Hermon

Is another of the interesting objects which distinguish the land of promise. It is very different from Lebanon: not being, like that, a mountain chain, but one single isolated elevation, rising like a cone, and exceeding the height of Lebanon by 1000 feet. There is another feature which distinguishes it, and that is, the verdure of its sides, when the country all around is parched by the long droughts of summer. You are aware that in Palestine they had two seasons of rain, often spoken of in Scripture, as "the former and the latter rain." It is so still. They occur in the winter and spring, while between lies a long and arid season, in which the earth is burnt by the continued heat, and its whole surface has a brown and decayed appearance. I was struck with the green and verdant appearance of Mount Hermon during this part of the year; and being of inquisitive mind, I was desirous of discovering the cause of this agreeable contrast. On reflection, I soon attributed it to the vapors from the neighboring lake of Tiberias, which is but sixty miles distant. During the long hot days of summer, there is a vast evaporation from this sheet of water, there being in the day-time but little wind; but towards sundown a gentle southern breeze usually prevails, which wafting this vapor northward, it comes in contact with the snowy head of Hermon, and being immediately condensed, descends in heavy dews which bathe the whole mountain. The effect is certainly remarkable, and this being a sufficient, may be set down as the true cause of it. "The dews of Hermon," you recollect, is a figure frequent in the Psalms, to express the descent of the gracious influence from heaven. Dew and soft rain has been a favorite emblem with poets in all ages, more especially in the East; nor can there be a fitter emblem of mercy. Who can forget the celebrated passage of Shakspeare, where Portia, seeking to soften the adamant Shylock, reminds him that

"The quality of mercy is not strained;  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blessed;  
It blesseth him that gives, and him that takes."

The fitness of the dew of Hermon, in especial, to be an emblem of mercy and divine grace, lay no doubt in its constancy and abundance; and this is one instance to shew that in order to feel and relish all the force and beauty of the Scriptural allusions, one ought to be intimate and conversant with the natural history and geography of Judea, the country where they were written. To a native of the Holy Land, there are a thousand beautiful touches which are lost to us from our remote situation and our want of familiarity with an eastern clime.

#### Mount Tabor

Stands still more insulated than Mount Hermon. There is indeed scarce a mountain in sight from its summit. It rises abruptly in the midst of the plain of Esdraelon and its sides are so steep that a stranger, seeing it at a distance, might almost mistake it for some antique tower. On coming up to it, however, he perceives that it is volcanic in its origin, and seems to have been thrown up by some convulsion beneath. Its sides are covered thickly with trees, shrubbery and grass; and owing to its steepness, it is necessary, in order to ascend it, to take a zig-zag course, winding in an oblique direction, which renders the ascent somewhat tedious as well as very fatiguing; but on reaching the summit, your toil is amply rewarded by the rich feast which the eye enjoys in every direction. You find the mountain crowned with the gigantic remains of ancient fortifications, and these evidently of

different ages. A part of the ruins are of that description of architecture which is denominated "Cyclopean," and resembles the Druidical monuments remaining still in Britain. Of this species of building we know little or nothing, save what may be gathered from the ruins occasionally discovered in the East. It is massive, and very rude. The ruins on Mount Tabor are partly Cyclopean, partly Chaldean, others Greek and Roman, others Saracenic, and lastly, Turkish; for a hill so remarkably situated as this, has ever been deemed an important point to be seized and fortified. Before the invention of gun-powder, high hills and strong places were synonymous; and a mountain at once so high and so steep as Tabor, was then a sort of Gibraltar, scarcely assailable with the least hope of success. The earliest notice of it in Scripture is connected with the celebrated battle in which Deborah and Barak triumphed over Sisera, and which was fought on the banks of "that ancient river, the river Kishon." The battle was won by the descent of what we should call a "corps de reserve" from this very mountain. "And she sent and called Barak the son of Nephtali out of Kishon Naphtali," and said unto him—"Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand of the children of Naphtali, and of the children of Zebulon?" And afterwards it is said—"So Barak went down from Mount Tabor, and ten thousand men after him; and the Lord discomfited Sisera, and all his host, with the edge of the sword, before Barak." It was this descent which turned the tide of battle, and proved the ruin of that proud leader. From that day, even down to so late as the times of Bonaparte, Tabor has been known as a place of strength in military operations. It was to this place that the Turks retreated when the French were in their country; and it was from this high ground, that, like Barak they descended, and cutting their way through the enemy's forces, made good their flight to the coast and thus were saved.

I said that the eye was richly feasted by the prospect from this eminence. The views are as various as they are extensive. You stand on the top of a tower 1200 feet in height, and the panorama is magnificent in all directions. You see to the east of you, first, the Lake of Tiberias. You perceive its oval form, and catch the reflection of the light from its blue expanse of waters, as it lies imbedded in rocky hills, like a sapphire in its deep setting. Then you see the gentle stream of Jordan, proceeding from the lake and watering a lovely and extensive valley. Then your eye catches the hills of Bashan and Gilead, and wanders delighted over the rich plains of Galilee. Turning toward the south-east, you get a glimpse of the Lake Asphaltites, or Dead Sea, and near by the hills of Moab and Ammon. Due south of you are the mountains of Jerusalem; while south-west rises Mount Carmel by the sea. Westward, you perceive hills which rise between you and the Mediterranean, the Cave of Endor, and the city of Naïn. In the north-west you behold the ancient city of Cana, where Christ commenced his series of miracles; and then, amidst a little group of hills, you catch a glimpse of the blue waves of the Mediterranean. Now conceive the assemblage of ocean and lake, mountain and plain, city and valley, river and cavern, all brought together in one grand panorama, and then remember that all these objects, so beautiful, so various, so interesting in themselves, derive ten-fold interest from the sacred and affecting associations connected with them; and you will believe me, when I say that I cannot remember a moment in my whole life when time fled so fast. As I stood, with my bible in my hand, looking from the inspired page to the visible objects before me, the very scene of events of which I read, and teeming with spots in every direction, to which the history alluded, hours seemed minutes while I gazed. I was on the mountain several hours, but had no time to satisfy myself by examining the vast, the grand, the imposing spectacle presented to my eye. If it be true, as has been elegantly said, that time should be measured, not by the hand of the watch, but by the number of sensations which have passed through the heart and of thoughts through the brain, then I must have spent at least a month on the top of Mount Tabor; and long as is the pilgrimage, I would willingly undergo it again to enjoy such another.

#### The River Jordan

Can claim no great importance in a geographical point of view. To none could it seem of less than to you, who are accustomed to such streams as the Missouri and the Mississippi. In the eyes of one of western voyagers, a stream like the Jordan would appear but as a rivulet. But what it wants in volume, is amply made up by its historical associations. This stream was the eastern barrier of the Promised Land; its waters were twice miraculously divided; once at the touch of the feet of the priests who bore the ark of the divine presence; and again by a blow from the mantle of Elijah, just before his ascension, without death, to heaven. But it was honored by a still higher consecration, when it received amidst its astonished waves, the person of God's incarnate Son.

It is peculiar, however, in one particular of its physical circumstances; since its origin and termination are both inland. Most rivers are estuaries, by which the surplus waters which fall on the earth and are not absorbed or evaporated, are returned to the sea, thus preserving that perpetual circulation of the waters of the earth which preserves health, irrigates the soil, and subserves the purposes of internal navigation. But Jordan never reaches the ocean. It falls into the Dead Sea, from which it never issues again; its waters being either drained off by some subterranean communication with the ocean, or carried off by evaporation. It is



120 miles in length, but in no place more than a quarter of a mile wide. In some places it is not a furlong, and is fordable either on horseback or on foot. Its water is fresh and limpid, leaving no sediment in the cup. Scarcely from the fact that the Jordan is so narrow a stream and fordable in many places, have taken occasion to display their superior wisdom by sneering at the scriptural account of the miraculous dividing of its waters, when the ark passed over at the head of the Hosts of Israel. But, as usual, their objections are the fruit of ignorance and a want of due examination. The passage of the Israelites took place, not when the Jordan was flowing in its narrow and confined channel, but at the time of its annual overflow, when its waters are sometimes three and four miles wide, and the stream is not fordable at all. The sacred writer, as if anticipating this silly cavil, has thrown in a word by way of parenthesis, which these Solomon have overlooked. "And it came to pass," says Moses, "as they that bore the ark were come unto Jordan, and the feet of the priests that bore the ark were dipped in the brim of the water, (for Jordan overfloweth all its banks, all the time of harvest) that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the Sea of the Plain, even the Salt Sea, failed and were cut off; and the people passed over right against Jericho." What happened then, happens still. Jordan to this day overflows "all his banks" every year. The rains on Mount Hermon cause both the Jordan flows, entering it at one end and leaving it at the other, and the river itself, to rise, the latter most, as being narrowest.

This annual overflow of Jordan gives occasion for another Scriptural figure, the beauty of which is not fully perceived by a reader in the western world. The prophet Jeremiah, in announcing the overthrow of Babylon, declares that God will raise up an invader from the North, who shall come against Babylon with irresistible force, and shall take it. "He shall come up like a lion from the swiftness of Jordan, against the habitation of the strong." Had the comparison been simply to a lion, all would have understood it as denoting great strength; but when it is said, "like a lion from the swiftness of Jordan," the image is far more significant and terrible. A lion driven out by the rising of the waters from his secret covert is one of the fiercest animals in nature. He comes from his lair with eyes flashing fire, mane erect, and his whole frame ready to burst with rage. The lions of Asia are not, in their ordinary state, as fierce as those of Africa. They seldom volunteer injury against man. I have seen many in a condition of complete languor, in which it would not be very venturesome to pass within two hundred yards of them. They walk slowly, with joints seemingly relaxed, and as it were loosely held together, their head down, and tail upon the ground. But a lion coming up "from the swiftness of Jordan" is quite another matter. It is dangerous even to be seen by one of them. He will instantly pursue, and hunt for a man as for his prey. I have had the good fortune to see one of these circumstances. His head was erect; his eye-balls glared; "the glory of his nostrils was terrible," he shook his mane; he lashed his sides with his tail, and his pawing shook the ground. It is in such a state that you behold in perfection the majesty and fire which well entitles him to the title of king of beasts. The lion is then even more leontic than usual, and becomes, as it were, the poetry of his own nature. In the country where such sights are often seen, what force must there be to the threat, "he shall come up like a lion from the swiftness of Jordan!"

#### The Lake of Tiberias.

Through which the Jordan flows, is a body of fresh water, 9 miles by 6, of an oval figure, its outline being smooth and free from bays or promontories. On its shores stood the cities of Bethsaida, Capernaum, and Chorazin, now in ruins. The Lake was also called the "Sea of Gennesareth," from the city of Chinneroth; and the Lake of Tiberias, from a city of the same name, built by Herod and named after his patron Tiberius. All the natural circumstances of this Lake and its coast remain unaltered; but all the social circumstances and relations are entirely changed. Here is seen neither ship, boat, or raft, nor any, the slightest indication of human industry; and though the fish are as good and as abundant as ever, the pressure of the Turkish despotism, with the consequent absence of all security to person or property, has spread universal desolation around.

Under the dominion of Rome, a very different scene was witnessed. Then were ships and boats in abundance continually passing from one side to the other in the interchanges of an active and flourishing trade. In one of these the Savior sailed during a storm, and rising, rebuked the winds and the sea, and there was a great calm. From a ship lying near the shore, he taught the multitudes, who, flocking round to hear his divine instructions, stood in crowds upon the beach. From this it was that he drew, at a word, his best loved apostles, Peter, James and John. Here, as we learn from Josephus, were fought very sanguinary engagements between the trembles of the Romans and the Jewish marine force upon the lake, wherein such numbers were slaughtered as to occasion a disease to spread through the vicinity.

#### The Dead Sea.

Forms another very striking peculiarity among the natural objects in Palestine. It is much larger than the Sea of Tiberias, being 40 miles in length by 15 wide. It has never been accurately surveyed, but its extent is known to be of a very irregular shape. It is called the Lake Asphaltites, from a bituminous substance denominated asphaltum, which is dislodged from the bottom and floats upon its surface. Of the name "Dead Sea," three etymologies are given: 1st, because its waters are as if dead, being so slow and heavy in their movement as with difficulty to be ruffled by the wind; again, because it is the Sea of the dead; the cities of Sodom and Gomorrah having been submerged beneath its waters. 3d, because

of the fact that it is the only body of water in the world which does not contain any living creatures.

were destroyed by a divine judgment: and lastly, because it was supposed that no living thing inhabited or flew over it; so that it might emphatically be called the Sea of Death. These reasons strike us as bordering on the romantic; and indeed they may be set down as romance. The peculiarities of this lake may, I believe, all be attributed to natural causes. It is very true that those who know most, are often the least disposed to doubt what appears at first view very wonderful; for the universe is filled with what is truly wonderful, and the better it is known, the more wonderful it is found to be. The infinitude of space, the vast extent of creation, the more they are thought upon, make the heart quail at the contemplation; while on the other hand, the infinitude of littleness, constantly diminishing till it eludes the sight is not less amazing; while we are, ourselves the greatest wonder of all. Yet there are some who deem it a proof of wisdom to doubt whatever they are unable to comprehend; a principle which would reduce human knowledge and human credence within narrow limits indeed. But in the peculiarities which so strongly distinguish this sheet of water, there seems to be nothing which cannot be sufficiently accounted for by natural causes. It is a fact that its waters are comparatively motionless; wind, unless it be very violent, making little or no impression on its surface. An ordinary breeze, or such an one as would curl the waves of the Sea of Tiberias and crest them with foam, passes over the Dead Sea as over so much glass; and even a tempest does but slightly ripple its sluggish waters, but rather sets the whole mass in an oscillating motion, resembling that of an Ocean in a calm, when the whole surface is smooth as glass, yet the body of the water heaves and swells in a manner very dangerous to ships. This is but a natural consequence of the greater specific gravity of the sea water. We all know, respecting solids, that they are of different densities; gold, for example, being heavier than tin, and tin than wood. It is the same with fluids. Salt water is heavier than fresh. The waters of your river Potomac, at its mouth on the Chesapeake, will be found to be heavier than the same bulk weighed here, because they have a larger measure of the waters of the ocean. The heaviness of sea water is probably owing to the stores of rock salt beneath its surface, which the water absorbs nearly up to the point of saturation.

The waters of the Dead Sea, in like manner absorb the salt and bitumen which are at its bottom, and become yet heavier than those of the ocean. It is also true that no fish have been found in them; but I believe this to be the consequence of the saturation and bitterness of the waters, which renders them unfit to sustain animal life, inasmuch that if fish enter the lake from the Jordan, they soon die. It is not true, however, that birds cannot fly over the Dead Sea without being destroyed by its deadly fumes; for they do pass over it, and ducks, it is said, do swim on its surface. Very few, however, are seen there, and for an obvious reason. Water-fowl frequent waters which abound in fish, on which most of them feed; and instinct would be sufficient to teach them not to frequent those places where none is to be found. On the same principle, the total sterility of the banks of the lake and of all the adjacent country occasions a similar absence of animals. Thus the air of mystery which has sometimes been thrown around the phenomena of this solitary sheet of waters, as if there were a perpetual miracle kept up by the intervention of divine power, is at once dissipated; while, at the same time, the whole condition of the Dead Sea and its neighborhood affords a striking and solemn confirmation of what we find in holy writ, respecting the destruction of the Cities of the Plain; the unbelief of the sceptic and the credulity of the enthusiast being alike rebuked by a simple statement of the facts as they exist.

(To be continued.)

#### From the Albany Evening Journal. THE MARCH OF THE FREE.

Hark! an Earthquake's deep roar o'er our country is booming;  
But no ruin behind it is seen:  
With joy each heart swelling, each visage illuming,  
Earth brightens where'er it has been.  
Earth brightens where'er it has been.  
As onward it rolled to the sea:  
Now the North, South, and Centre, the impulse are feeling;  
—'Tis the Rising and March of the Free!

No portents precede, and no true hearts deplore it:  
No bright stars wane dim in the sky:  
Miracle's cohorts faint are alone swept before it,  
And quail as its blast hurries by.  
Corruption's stunk bonds to their caverns are driven;  
As chaff in the tempest they flee;  
While full on the ear, 'neath the glad smile of Heaven,  
Break the shouts and the March of the Free!

No banners are lifted, no trumpets are sounding,  
As that host in its triumph moves on;  
And the loudest of deep joy from each valley rebounding,  
Tells how fearless the victories won.  
As trembles the earth to the mighty emotion,  
More firm grows each Patriot knee;  
While People and States, from the Lakes to the Ocean,  
Proudly join in the March of the Free!

From thy borders, PENNSYLVANIA, thy shout has ascended;  
Connecticut's tide bears it on;  
Till with thine, MAINE, its surges are blended,  
And Rhode-Island recalls glories gone:  
Then, peerless Ohio, not flinched with the spirit  
Waked from Michigan's marge to the sea,  
Where our own noble Hudson so proudly shall bear it,  
And joy in the March of the Free!

Albany, June 18, 1838.

#### ABLE TO SUPPORT THEMSELVES.

When Mr. Joseph Sturge, of England, was in this city, on his way from the West Indies to England, he made the following statements:

In Jamaica a proprietor told him that it was considered a good day's work for a slave to clear 70 or 80 coffee trees of weeds, with a hoe, but by paying task work under the apprenticeship system, a man and woman clear 500 trees in a day, and a boy 250 trees in one instance! So much for free slave labor.

Mr. Sturge said that during his stay in the West Indies, he did not see a single negro intoxicated, and a practitioner of medicine told him that during all his practice he had never seen a negro woman drunk.

In Jamaica the negroes contributed £2000 currency, towards building a meeting house. On one occasion the preacher told his congregation that if any of them were inclined to contribute towards repairing the chapel they might leave their contributions in the vestry, and as he supposed they had not come prepared, he would not send around the collection-boxes. A sum equal to £50 sterling was immediately left in the vestry! *Emancipator.*

#### THE LOWELL CONVENTION.

We copy from Zion's Watchman the following extracts from the address of the anti-Slavery Convention of the Methodist Episcopal Church, held in Lowell, Nov. 21 and 22, 1838.

#### FEELING FOR THE SLAVE.

"Remember them that are in bonds as bound with them." Until we do this, we cannot allow that we feel enough to stimulate us to the proper discharge of all the duties we owe to the enslaved millions in our midst. God has said, 'Remember them, as bound with them!' Is the slave deprived of his dearest rights? We must act for his relief as we should for ourselves, were we deprived of our own. He is compelled by the lash of the cruel soul-driver to the performance of his daily unpaid toil? We must protest against it in the same manner we should if we ourselves were violently forced to work without compensation. Is he ruthlessly severed from his wife and children? We must raise the trumpet tones of remonstrance against such high-handed villainy, as though the iron had entered into our own souls. Is he deprived of the benefits of mental instruction, and doomed to drag out a miserable existence, in a state of degradation and ignorance, beyond the power of language to describe? We must make his case our own, and measure our efforts for his deliverance by the desire we ourselves should feel for aid, were we as poor and destitute as he. In a word, the father must imagine his children set up at auction and sold forever from his sight to the cruel master. He must fancy the wife of his bosom torn from his embrace by the slave-breeder and driven to the remote rice fields and cotton patches of the South, to be debauched and scourged and worked, perhaps, by a professed Christian brother—he must hear the shrieks of his children as they are seized by the human-flesh-monger and dragged forever from the embrace of father and mother—he must see the flesh of his wife lacerated by the scourge of the diabolical woman-whipper, and often feel himself compelled, under the pain of death, to assist in the infliction of tortures upon human flesh which no terms can describe, and all this without the privilege of raising a finger against it, or of uttering one word, or look, even, of complaint. He must look around upon the condition of millions of his species in the same wretched condition, enslaved, wronged, crushed, outraged, down trodden, and injured beyond the possibility of redress. He must see them oppressed by mountains of unnatural and anti-Christian prejudice—he must see them ground down by the very dust by a system of laws, enacted by boasted republicans, which for their injustice and cruelty, were never surpassed, and scarcely equalled by any thing of the kind which ever disgraced the world. And more—he must see professed Christians and Christian ministers participating in the support of this dreadful system of abominations, and treating with scorn and contempt all who pray and labor, in earnest for its immediate extinction. All these scenes he must see and feel, ere he can suitably fulfill the solemn command of God which makes it our duty to remember those in bonds as bound with them.

#### DUTY OF PRAYER.

The least any one can do who pretends to any feeling upon this subject is to make the condition of the enslaved a matter of prayer. O, if all praying people felt as they should, in relation to God's suffering poor, how frequent and fervent would be their intercessions for those poor outcasts at the throne of grace! Nor would they be satisfied with an allusion to them, merely, by some equivocal term which would apply to the "oppressed" simply without designating what particular class of the oppressed was meant. At our family altars, in the class and social meeting, and in the congregation, let us pray for the enslaved, and for those of them especially in this land of Bibles, and Sabbaths. Southern Christians have told us, that they make a nation of heathen in our very midst. *Pray for them.*

Pray, also, for their oppressors. Many of them are professing Christians and ministers in the same Church with ourselves—These, if possible, need your pity and prayers, equally with the perishing slave. The example of the Church affords to the system of American slavery its chief support. How full of peril, then, must be the condition of Christian brokers in human blood! How fearful the responsibility of those who pretend to preach a free gospel while they buy and sell human souls and reduce the image of the eternal God to the condition of a beast! O pray for them! Nor should we forget those who sew pillows under their arm holes, and apologize for the sin of the enslaver. Some of these, we fear, are not less guilty than he. Especially, when we consider, that they were born and educated where slavery does not exist, and hence, excuses could not be offered for them, which may in some degree avail for southern men.

By all means, observe the Monthly Concert for the Enslaved. This, as you know, is held on the last Monday night of each month. If there should not be more than two in any one place willing to attend, let it be observed. Two or three may, confidently, claim the presence of the ascended Redeemer, especially, when assembled to pray for his suffering children, and for the coming of that kingdom which is to prove the final overthrow of American slavery.

#### PETITIONS.

Petitions to Congress, and the state legislatures, should be kept in constant circulation. During the agitation of the slavery question in Great Britain, we are told, that petitions were kept constantly in the porches of many of the churches where the people might see and sign them as they entered the house of prayer. And if such a measure was consistent in that country, it is much

more so in this, where slavery is, in a peculiar sense, the sin of the Church, and where the action of the Church, as such, is on this account, the more necessary to do it away. By all means, petitions to the Annual Conference should be circulated in each class, throughout the church praying those bodies to bear testimony against slaveholding, and urging them to petition the General Conference, so to alter our Discipline, that slavery may not, in any form, exist in the Church. Similar petitions should, also, be sent up to the General Conference, signed by every member of the Church whose signature can be obtained. And these measures, should be "continued from year to year, till the desired end is accomplished."

#### POLITICAL ACTION.

We refer to this subject here for the purpose of calling to your minds the following resolution which was passed by the Wesleyan Conference in England in the height of the struggle there for the freedom of the slave:

"That the Conference recommend in the strongest manner, to such of the members of the Methodist societies as enjoy the elective franchise, that in this great crisis, when the question is, whether justice and humanity shall triumph over oppression and cruelty, or nearly a million of our fellow-men, many of whom are our fellow Christians, shall remain excluded from the rights of humanity, and the privileges of that Constitution under which they were born; they will use that solemn trust to promote the rescue of our country from the guilt and dishonor which have been brought upon it, by a criminal connivance at the oppressions which have so long existed in its colonies; and that in the elections, now on the eve of taking place, they will give their influence and votes only to those candidates who pledge themselves to support in parliament, the most effectual measures for the abolition of slavery throughout the British Empire.—*See Watson's Life, p. 375.*"

And it does seem to this Convention, that our love for the slave should be stronger, than the cords of party; and if so, in the use of the elective franchise we shall vote for such men, and such only, as the slave would have to legislate for him, were he allowed to choose for himself.

#### CONCLUSION.

Finally, as we look around and contemplate the interests involved in this question, we can but exclaim in the cheering language of the dying Wesley: "The best of all is, God is with us!" From the first, His heavenly smile has shone upon our path way, and the conflicts through which we have been called to pass. It was the consciousness of his favor, that cheered Wilberforce, Clarkson and their fellow-laborers, in urging those measures which resulted in the abolition of the foreign slave trade; and the same considerations urged the eloquent and devoted Thompson and his coadjutors, in labors more abundant, which have triumphed in the liberation of eight hundred thousand slaves in the British W. Indies. The work which he has performed for the West India bond-men, is but a prelude of what is soon to be accomplished in this land. His promise, his attributes, are pledged for the final triumph of his cause. Ours be the duty, then, to co-operate with him in this godlike work—

"Till erect each drooping head we see,  
Each fetter broken, all the oppressed go free,  
Till peace to all her many colored bow displays,  
And all unite to sing the common Father's praise."

AN IMPORTANT PRINCIPLE.—The legislation of a free state, is but a constant struggle of new laws against newly discovered public evils.—*Boston Appeal.*

It was an early and popular objection to Christianity that its propagators had come in to turn the world upside down; and, no doubt, many, who saw no particular harm in it, thought this a sufficient objection to it, viz. that it occasioned great disturbance.—And the same is the case with regard to temperance, especially, to legislative action. It is a good thing, were it not for the disturbance it creates. And knowing the strong hold the argument has of the sympathies of many, not a few are ready on all occasions to increase the disturbance. And swayed by them, a large body even of temperance men will, at least for a time, moderate their measures and prove inefficient in action. Indeed there is nothing that will save them from yielding up the whole concern but a constant recollection of this principle, a principle which should be written in 'letters of gold on pictures of silver,' to strengthen and animate, as well as banish fear from the minds of all who are bent on exterminating intemperance from the state, viz. that the legislation of a free state (and the same may be said of all moral reform), is but a constant struggle of new laws, (and new customs) against newly discovered public evils.

The men who have had an unrestrained licentiousness, must be expected to be extremely restive when the license is withdrawn. It would be contrary to the whole course of nature if, in attempts to break up the retail of spirituous liquors, the whole band of dealers, from the great importer and manufacturer down to the smallest dram-seller should not cry out, 'Great is Diana of the Ephesians!' They have too much at stake not to do it. We must then have noise or ruin: outrages about 'fanaticism,' 'sumptuary laws,' 'invasion of home-bred fireside rights,' 'proscription,' 'oppression of the poor,' or do nothing and leave the rum-seller quietly to pursue his work of death. Which is easiest to be borne, it is not difficult to tell. Now would any hesitate about which is duty, did they not hope that in some other course the noise, the clamor, the threatened violence would be unknown. As well may they hope that a famished wolf will not howl. There is no course, in which the axe is plied at the root of the tree and clamor unknown. 'Touch my traffic,' says the rum-seller, 'and I will cry out against you with the voice of seven thunders.' For this then let temperance men be fully prepared in every state of the Union, remembering that every new law meets an evil to which some will cling with the grasp of death. Their clamor itself will soon die if met with firmness, and peace will flow like a river, and righteousness and temperance like an ever flowing stream.—*Temperance Journal.*

He that counteth sin is of the devil.

#### ANECDOTE OF THE QUEEN.

The following is authentic, and exhibits a most gratifying feature in the character of the young queen:

A man named Hillman, who served in the capacity of porter to the late Duke of Kent, and who was accustomed to assist the present queen (then a child) into the carriage, has long since been pensioned by the Duchess of Kent, and is not a little gratified by receiving a bow of recognition from her majesty, whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late king's funeral, this young woman received from Queen Victoria a present of the King's arms of David, with a mark worked by herself, having a dove, the emblem of peace, in the centre, placed at the 41st psalm, with a request that she would read it, and expressing a hope that its perusal might give peace to her mind.

#### A NOBLE DEED WORTHY THE GOVERNOR OF A STATE.

At the late State Temperance Convention in Illinois, Gov. Duncan, President of the Convention, took a pen and wrote an order on the Auditor of the State for five hundred dollars; being the amount of his salary, as Governor of the state, for the last half year, and put it into the hands of the executive committee; at the same time expressing his most ardent desire that the plans of the committee should be carried out. This is truly having 'kings for nursing fathers,' and is an act beyond all praise. While every other benevolent cause has been well sustained in our land, the Temperance effort has struggled onwards with very limited means. A few individuals have remembered it in great kindness, otherwise, excepting that the nation could not get on without it, it must have perished. Illinois has resolved to free herself from intemperance; and having resolved, the means will be furnished. Let other state societies come up to the same work and men will be found to sustain them. None will give, to induce dead societies to awake and act.—*Temperance Journal.*

#### SPIRITUAL BLINDNESS.

It is certainly a curiosity to a true Christian, to hear irreligious people talk upon spiritual things. They can talk about them, but can never comprehend them. Saul could talk about religion, and dictate in what manner men should worship God; but when he was converted, he found to his sorrow, that he had been all wrong. He never thought that he ought to do many things contrary to the name of Jesus, which things he did. But so blind was he, that he had to renounce all hopes of future happiness, upon the score of that system of religion in which he had been educated. Nicodemus, showed his blindness on religious subjects, in his interview with our Savior. The absurd construction which he put upon what the Lord said of the new birth was truly wonderful! For though he was a master in Israel, yet, he knew nothing of these things. Not because he was deficient in natural intellect, but he did not possess those spiritual endowments necessary to comprehend the things of the spirit of God. Nicodemus, was undoubtedly well versed in Jewish literature, and the antiquities of the east; but although such knowledge would assist him in understanding and teaching the institutions of the law, it afforded him little assistance in regard to the nature of the new birth.

True, amongst a multitude of blind men, some may be more ingenious and possess better capacity than others; yet, upon the subject of light and colors, they are all equally ignorant. So men upon the subject of true godliness, whatever may be their natural or acquired abilities, are all totally blind; and they will never come to the right understanding of these things, unless by grace the eyes of their understanding are enlightened. Like a blind man, they may be taught to talk about things of which they had no right conception. This is the reason why the ungodly treat true religion with scorn. They have no conception of the nature and operation of the spirit upon the heart, and therefore, do not believe, there is any such thing. Even where the truth is admitted, it is more by the force of argument, which they have no means of confuting, than from any personal conviction, or true knowledge of the subject.

This being the true condition of men, how important it is, that their situation should be constantly presented to their minds. They will never feel any concern about their souls until they know their dangerous state. But when this is known and felt, their prayer will be, "Lord that mine eyes may be opened." Important as this subject, there is not a truth more overlooked than this, in the whole gospel dispensation. Too many preachers, even amongst those who are called evangelical, overlook the state of their hearers, and preach in a way which is calculated to flatter them. However human eloquence and smooth things may engage the ear, it will never save the soul, nor will God ever set his seal to such a ministry. This is seen in times of reformation; for then, even the most humble means and instruments, if faithfully used, are greatly blessed to the salvation of souls. It behooves ministers that to be faithful, and declare the whole counsel of God.—*Eastern Baptist.*

Messrs. Webber and Young, two of the seconds in the late duel at Wimbledon, England, between Capt. Elliot and Mr. Mirfin, have been tried and found guilty of murder. The Judge, in passing sentence of death, told the prisoners that their lives would be spared, but that they would have to undergo a long term of imprisonment. The verdict produced no little consternation among the young fashionables of London.

A POOR DUKE.—The Duke of Sussex has announced his intention of retiring from the office of President of the Royal Society of London. This step is impugned to the scandalousness of the Duke's income, which is said to be only about ninety thousand dollars per annum!!

Hon. Stephen C. Phillips has been elected mayor of Salem, in the place of Mr. Salsom, resigned.

#### CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, DECEMBER 14, 1838.

#### TO THE PATRONS OF THE CHRISTIAN REFLECTOR.

The Board of Managers of the Christian Reflector have resolved to commence the second volume of their paper with the beginning of the next year.

They do this from the belief that it will be easier to effect a regular settlement of accounts on the 1st of January than on the 1st of July. The Reflector has been before the public for the period of six months; and its sentiments and course of action are, therefore, generally known. It is not the purpose of the Board to go into a detail of the causes which led to its establishment. These have before been stated; and, we believe, that instead of the same causes having ceased to call for the continuation of this periodical, they redouble their demand for its perpetuation.

In most of the country Associations, at their last sessions, well drawn, spirited and every excellent Resolutions were passed, adapted, if published through the land, to exert the happiest influence on the community, but which would have been left, where, in years past, similar Resolutions have been left, within the covers of "the Minutes" of the meeting which passed them, and of course, confined within very narrow limits. The Reflector has given these praise-worthy acts of our Associations to the nation. The Boston Association is, we believe, the only one in Massachusetts, which took no action on this subject.

We only lament that there are among Baptists any who stand aloof from this cause of bleeding humanity. To their own master they stand or fall, and we feel that to the same holy Sovereign, we also stand responsible in this matter as in all others.

Several of our Associations have kindly commended the Christian Reflector to the patronage of their Churches. For this we thank them, and by it we are greatly encouraged in our important though difficult enterprise.

We will insert the Recommendation of only one of these bodies, the Taunton Association, and we prefer to select this, because no Agent from the Board was present on the occasion.

Resolved, That we recommend to the Churches of this Association, THE CHRISTIAN REFLECTOR, a Baptist paper recently established at Worcester, Mass. The object of this weekly periodical is to present to the public all subjects connected with religion and morals."

Slavery is by no means the only great moral evil the discussion of which enters essentially into the plan of the Reflector but all moral evil.

Our first Prospectus held the following language:

"One of the important purposes of the Reflector is the transmission of Religious Intelligence relating to the state and progress of the Churches at home and in Foreign parts—revivals of Religion—Missions, Domestic and Foreign—Sabbath Schools—Bible and Tract Societies, &c."

We are not disposed to add more than seriously and affectionately to appeal to the piety and philanthropy of the reader, and to entreat him to act in this as in every other cause, under a solemn sense of his responsibility to God, and so to help "the suffering and the dumb," and as to exert his influence for the promotion of every good cause, that the Divine honor shall be best illustrated and human purity and happiness most extensively increased.

The Terms of the second volume of the Christian Reflector, are \$2, payable always in advance. To individuals or companies, who shall pay the whole sum at one time in advance, eleven copies will be sent for \$20—and twenty-one copies for \$36.

The friends of the paper are particularly requested to use their exertions without delay to obtain subscribers in the place where they reside or which they may visit, and to forward the names and the money to the general agent, if possible, as early as the 21st of Dec. 1838.

The following explanations from our first number, will show the plan on which the Reflector was established:

In the first place, let it be observed that the Board of Managers have no pecuniary interest in asking the patronage of their brethren. On the contrary, they have already made pecuniary sacrifices, and they are willing to make still greater sacrifices to accomplish this object, which they are constrained to consider of paramount importance. That our friends may have proof that this statement is in accordance with truth, we inform you that the Convention which resolved on the establishment of the Christian Reflector, prepared the Constitution of a Society, the substance of which Constitution is as follows:

Whereas the proper conduct of the paper requires its ownership to be vested in those who will be likely to take a lively interest in it, Resolved, That a Society be formed consisting of such persons as approve the Prospectus, and shall contribute as subscribers for the paper, or as Stockholders, to its support. Said Society is annually to elect a Board of Managers, as described in the Prospectus, whose duty it is to procure a suitable Editor and Printer, and manage the concerns of the publication. The Convention also resolved to raise by subscription the sum of one thousand dollars, in shares of ten dollars each, to be held and used as a fund to be refunded as soon as the income of the paper shall give the ability.

The constitution provides that the paper shall always be published at as low a rate as its embarrassed maintenance shall allow. The shares in the stock are to be refunded by annual dividends of the surplus income of the paper after the first year, the sole purpose of the Stock being to meet the incidental expenses of the publication, which are necessarily incurred before the payment of subscribers for the paper can furnish the means to defray them. It will be perceived that no more than a few shares in each town will be required to accomplish this design.

#### GOVERNOR BUTLER OF SOUTH CAROLINA.

As we are not an "Abolition standarder of the South," having never told any thing beyond the truth touching the crimes and horrors of Southern slavery, and having, indeed, kept ourselves much within the outer circles of the truth, we have read and shall



publish "Governor Butler's Reply" with no feelings of shame for ourselves, though we cannot but feel ashamed of a Southern editor who presumes, in the face of the ten thousand facts of cruelty to the slaves, to adduce this one act of justice as proof of universal justice and generosity of the whites towards the colored people of the South.

In our turn, we ask the editor of "the South Carolinian," and the Editor of "the Greenville Mountaineer," if they are not ashamed for themselves and their white brethren, on account of the fact that they have not sentiments of justice and honor sufficiently strong to prevent their daily robbery of the "hire of them that reap down their fields, which is of them kept back by fraud?" To live on the property of other men—to crush the poor black man in the dust, in order to elevate themselves—to establish a system of laws which combine all the power of the State against each and every individual called a slave—to keep him in ignorance of letters from the fear that, if he should have the means of improvement, he would not endure such injustice and barbarity—to make a man a chattel, and buy and sell men, women and children, separating husbands, wives, parents, children, brothers and sisters, forever for money—to make the marriage relation a nullity—and as it is now getting to be the fashion, to wage war against "Home Missions to the colored population," under the avowed motive that it is dangerous to send even slaveholding missionaries among them—to do all these things and many more of equally just and honorable character, and then to ask an Abolitionist to be ashamed for himself for questioning the justice, benevolence, civility, honorableness and Christianity of such practices, is proof positive that the spirit of slaveholding is a too "high-minded" spirit to allow the truth to be told without a becoming resentment.

We are willing to give honor to whom any degree of it is due, and are happy to recognize in Governor Butler a man too just to be induced by the clamors of those about him to set the law at defiance, as they would have him, by setting at liberty a murderer, simply on the ground that the person murdered was "only a Nigger."

One word more—these editors know, or ought to know, that throughout the slave States colored people are capitolously punished for acts which may be done with impunity by a white.

Talk now of justice and honor on their part, and of "shame" on ours!!

From the Greenville Mountaineer.  
We commend to the attention of the reader, (says the South Carolinian,) the following excellent letter of His Excellency Gov. Butler, in reply to the petition in behalf of Nazareth Allen, convicted of the murder of a negro boy. It does honor alike to his head and heart—his exalted station too, and his State. If there be any Abolition slanders of the South not entirely beyond the reach of shame, he must surely feel it on reading the last paragraph which we are confident will find a prompt and generous response, in the bosom of every intelligent slaveholder.

To the Sheriff of Richmond District.  
EXECUTIVE OFFICE, COLUMBIA,  
Oct. 30, 1838.

The petition of sundry citizens in behalf of Nazareth Allen, convicted of murder, at the fall term of the Court of General Sessions, &c., for Richmond District, is received.

In exercising the delicate responsibility attached to my office, it is a difficult but imperative duty to discriminate sternly between the real merits of the case, and weight of personal sympathy which generally bears upon it, through pity for the unfortunate. The number and respectability of the petitioners, cannot alter the nature of the facts, nor can the unofficial or irresponsible prayer of the *Juryman*, in my judgment, be permitted to reverse the verdict of the Jury. The case is undeniably clear of deliberate, or rather, wanton homicide. The plea for mercy, is the extreme youth of the prisoner. The only consideration that gives weight to this plea, is the hope of amendment in the future career of an unformed character, with the probability of a salutary impression having been already effected on a mind not yet depraved. I will not add to the afflictions of the unhappy sufferer, by detailing the features of his case, which have compelled me to the reluctant conclusion, that these considerations cannot be applied to him. The laws of South Carolina make no distinction in cases of deliberate murder, whether committed on a black man or a white man; and neither can I. I am not a law maker, but the Executive Officer of the laws already made; and I must not act on a distinction which the Legislature might have made, and has not thought fit to make.

That the crime of which the prisoner stands convicted, was committed against one of an inferior grade in society, is a reason for being especially cautious of interpreting the strict severity of the law. This class of our population are subjected to us as well for their protection, as our advantage. Our rights in regard to them, are not more imperative than their duties—and the institutions, which for wise and necessary ends, have rendered them peculiarly dependent, at least pledge the law to be to them, peculiarly, a friend and protector.

The prayer of the petitioners is not granted.

PIERCE M. BUTLER.

THE LIBERATOR.

As it is evident that "the Remonstrance," addressed to "Rev. Mr. Turpin" against "Home Missions to the colored population in Abbeville and Edgefield Districts, S. C." was taken through the Reflector into the columns of the Liberator Nov. 30, and as the Editor of that paper has fallen into some conjectural errors from not having had "the Greenville Mountaineer" at hand, we conceive it a duty to drop a word or two for information.

"What heed was given to this Remonstrance," says the Liberator, "by Rev. Mr. Turpin, we are not informed. Undoubtedly, he complied with its worse than pagan mandates; for, had he not done so, his life would have been put in imminent peril. Indeed, he did not long survive after receiving it; but whether he died by the visitation of God or by foul means, is unknown to us."

We think that, if the Editor had carefully read all we said in connexion with the article and in the previous No. he might not have indulged in these conjectures. We certainly said nothing implying either that Mr. Turpin "complained," or that he might have been taken off "by foul means;" and we think that the respected Editor ought not to have ventured the conjectures. It is always both just and wise to allow to our opponents, at least, as much as they have a right to claim.

It may be that we were not sufficiently explicit, and, therefore, we make an extract or two more from the introductory letter addressed to the Mountaineer requesting the insertion of the Remonstrance—which letter is signed by five men. "We request you to publish a Remonstrance which was prepared and intended for publication during the life time of Rev. Mr. Turpin; but we were advised to address him privately, previously to its publication, as it might produce the desired effect without getting into a News-paper controversy. In conformity with this advice the Rev. Mr. TURPIN was privately addressed; and we understood at one time, that he had yielded to our request; but we heard just previous to his death, that he intended continuing his missionary labors. When we heard of his death, we were then disposed to drop the publication of the Remonstrance, as we hoped the South Carolina Conference, being advised of our opposition, would not impose another Missionary upon us, without our consent or approbation. Here, in all probability, the agitation would have been settled, if it had not been for some personal, insolent, shameful and indiscreet remarks, delivered by Rev. Wm. M. WIGHTMAN on the 4th of August, at a Methodist Camp Meeting, held at Cokesbury, vented at that time upon those who were opposed to the course pursued by the late Missionary among us. We are also informed, in a recent communication from Rev. Mr. WIGHTMAN, that we interfered rudely with the private rights of citizens of the State, in causing a violent opposition, to the Missionary dynasty. This is palpably false; for we never interfered with those who patronized the Missionary. We present the private letter for publication which was handed to the late Rev. Mr. TURPIN. We leave it to the public to determine if the contents of the letter, or handing it, without a single unceremonious remark, can be construed into rudeness."

It appears from this statement that the Missionary enterprise was not given up, but was renewed, after the death of Mr. Turpin by the appointment of Rev. Mr. Wightman.

As we had at the date of Nov. 16, said a good deal about the case of Mr. Wightman, we supposed that we should be understood on this point without a repetition in the No. for Nov. 23, which contains the Remonstrance; but, probably, our remarks of Nov. 16 escaped the eye of the Editor of the Liberator. It also appears, that, although, "at one time, it was understood that Rev. Mr. Turpin, had acceded to the request" of the Remonstrants, it was afterwards "heard that he intended continuing his Missionary labors."

Whether they committed "foul play" with him on this account or not, we have no means of determining, and it is best to conclude that he died "by the visitation of God."

In regard to the attempted exculpation from the charge of a "rude interference with the private rights of citizens" and the appeal for this purpose to the letter sent to Mr. Turpin, the reader will determine. The whole affair is black. Mr. Wightman is a slaveholder and a stout adversary to abolition, and yet he goes little better as a Missionary than would an Abolitionist.

GOD SAVE THE REPUBLIC.

To talk of stability in our civil institutions at a time like this—to boast of our growing Republic, of our increasing strength and glory!—or even to indulge a hope of relief from actual and threatening public calamities through the learning, and wisdom and patriotic virtue of our great Men—is as unwise as to expect confusion will of itself produce order and harmony, or that pain will produce the ecstasies of bliss, as its natural fruits.

Every body dreads a Mob; and yet "we had almost said," every one will either join a mob or fan the burning flame, or, at least, connive at the doings of a mob, when it accomplishes the good thing which he thinks desirable above all others, as when the burning of the Pennsylvania Hall scattered "the fanatics," &c. &c.

We well remember a Deacon in a Baptist Church, who told us with a glow of pleasure that "he rejoiced in the destruction of the Charleston Convent, though it was done by a Mob."

Thus the fear of God is laid aside and his authority contemned, even by many "professing godliness."

While, as a nation, in respect of numbers and literature and wealth, our course may be upward, it is too obvious to be doubted that, in religion and morals, the only safeguard of all the rest, our course is downward! The elements which ought to be combined by Virtue into one grand compound of good for the participation of all the people, are by Vice separated and rendered chaotic, and consequently really useful to none.

"Truth is fallen in our streets and equity cannot enter."

Our only hope is that the comparatively few friends of truth and justice will yet come to the rescue. We call the number of the real friends of truth few, for, though there are multitudes who stoutly claim to be its best friends, the very great majority of these, prove by their words that their pretensions

are insincere. They will neither speak the truth themselves nor, if they can prevent it, let others speak it, unless they are first certified that it will turn to their temporal advantage.

These remarks, though having allusion to certain, nay very many shameful political malpractices, are made from no prejudice against either political party. We have no predilections for either party; but, we speak plainly, we are solemnly convinced that from their party attachments most of the influential men in both parties have become utterly regardless of right and truth in their efforts to keep or attain the ascendancy.

Editors of the party news-papers are as guilty here as any other men. We may by this remark incur their displeasure. Be it so, then. They hold over the public mind a mighty influence and to the God of truth they are personally responsible for its exercise. They may laugh at our "religious cant," but laugh as they may, Truth and Justice will stand over them in frowns which will not relax at such a laugh. Applicable as our remarks are to our political affairs in general, they have particular relation to the late most disgraceful and unmanly procedures at Harrisburg, Penn. If there were in any of our political papers a fair statement of the facts, we would copy it for our readers; but we see in them all sad evidence of partiality, and, therefore, shall give only such a general account as we are able to gather from both sides. At the late election in Philadelphia, by the head-long and fool-hardy zeal of both parties, two returns of Senators and Representatives were made out and sent on to head-quarters, apparently duly authenticated; one purporting to be the result of election in favor of the Administration, the other in favor of the Whig party, both of Senators and Representatives to the State Legislature. This necessarily created confusion, on the attempt at the meeting of the Legislature at Harrisburg to organize. In the House, each party chose its Speaker and Committees to wait on the Governor and Senate, &c. &c.

A similar spirit reigned in the Senate also. The spectators, some of whom had come all the way from Philadelphia to see to the well-being of the Republic, alias their party, sympathized with their respective friends and at length entered into a hearty co-operation with them, till all became uproar and mobism.

The Governor has issued a call for the Militia to restore order. At the last dates, a large number of troops were on their way to the seat of Government. Probably, one party is as shamefully guilty as the other. If God does not save the Republic, who will? Christian Brethren, be no longer deceived into the belief that duty to God requires your adherence to either party, as parties now exist in our country. We have a higher duty to perform than to allow ourselves to be dragged at the wheels of their ruinous cars.

Let us inquire—Lord, what, as citizens, wilt thou have us to do—and stand forth fearlessly and act as the meek disciples of Christ. In this way, Christians may be honored as instruments of saving the nation; but so long as they allow themselves to be swayed by the machinations of demagogues, their influence is more than lost, as it is made to promote evil.

Later from Harrisburg.

It is stated in the United States Gazette that "prosecutions for Treason have been commenced against the most prominent of the bullies" engaged in the late insurrection at Harrisburg.

The noble Governor Ritner is said to be exerting himself to restore order. These dandy gentlemen politicians may bye and bye learn a lesson of caution, if not of wisdom, in the Ritner school.

For the Christian Reflector.

DIRKS, PISTOLS, AND BOWIE-KNIVES.

MR. EDITOR.—The above warlike array of warlike instruments, was brought forcibly to my mind, by a remark of one of our clergyman on Thanksgiving day. Speaking of the personal safety here enjoyed, he observed, that, it was a cause of gratitude, that we could walk our streets in safety, without arming ourselves with Dirks, Pistols, or Bowie-Knives.

Now, the sentiment conveyed in this remark, to which I would call your attention, is this:—That in case danger is apprehended of arms is a protection and means of safety.

But, is this sentiment correct? That course, which is safest for society is also safest for individuals. And which is safest for society, to place a weapon of death in the hand of every man, ready for use at any moment of excitement or of passion, or, for every man to go unarmed? Should any of us feel safer, if we knew every man we met was armed with a deadly weapon, even though we had one ourselves?

The Legislature of Tennessee, not many months since, passed a law prohibiting under severe penalties, the wearing of arms of the above description. They had learned from sad experience that the practice was dangerous and destructive of safety. And so it always is. The more deadly weapons there are worn, or in other words the more thoroughly armed the people are, the greater the danger to human life.

And what is true in this respect, of individuals, is also true of nations. The more complete the armament of a nation, and the more the people are trained to the use of arms, the greater the danger of war. In a nation of soldiers, any thing may be expected but long continued peace.

But there is another view to be taken of this subject. The clergyman was addressing Christians. Now, how is it possible, that Dirks, Pistols, &c., be they what they may to others, can be any safety to them? Surely, they would not in the least affect their safety unless they used them. And what use could a Christian make of Dirks and Bowie Knives? He cannot use them against those he loves; and he is commanded to love even his enemies. What kind of love is manifested in stabbing a fellow creature to the heart? Is it love? Is it not hate?

But, perhaps it may be said, that the wearing of these weapons would be a protection, even though the wearer did not intend to use them. But, certainly not, unless others expected he would use them in case of emergency. And is this the way for a Christian to let his light shine before men? On what does he rely for protection? Surely it is on the strength of his own arm in wielding his deadly weapon, or on that fear of them which he excites in others.

"Cursed is the man that trusteth in man, and maketh flesh his arm." "All they that take the sword shall perish by the sword."

ORVILLE.

"CLOSE COMMUNION."

Or, which is the greater reason for excluding from Communion?

We take the following remarks from "the Religious Herald," a slave-holding Baptist newspaper published in Richmond, Virginia. It is amusing—nay, it is lamentable—to see how conscientious men can be, touching certain practices, while other practices, tenfold more important, and under their immediate and constant observation, are utterly disregarded by them.

Now, we are well known to be "close-communication Baptists;" and on precisely the ground taken by the Herald, because we think the reasoning sound and incontrovertible. But, while we so believe and so act, if the question were put to us whether we consider the want of baptism, or the practice of holding slaves, the strongest "bar to communion," we could not hesitate to aver that the sin of being unbaptized, when compared with the sin of slave-holding, is as one to a million, or as little to infinite. We solemnly believe it is so in the sight of God; and we seriously put it to the editor of the Herald, and beg him to tell us, whether a slave-holding Baptist Church is not immeasurably more corrupt than a Congregational or Presbyterian non-slave-holding Church?

And we put it to our Northern brethren, whether they are not guilty of far greater sin, when they receive to their fellowship a slave-holding Baptist Church, or member or minister of such Church, than they would be, if they were to admit to their table a Congregational professor who repudiates slavery?

We think it time to raise these questions and weigh them well. By continuing to have fellowship with the slave-holder, we give countenance to his flagrant sin. May God speedily remove the veil from the minds of Baptists, that they may act consistently on this momentous subject.

"Much odium has been thrown upon the Baptists for practicing close communion, and many persons have been deterred from joining our churches by the apparent illiberality of our course, in excluding members of other churches from participating with us in this ordinance. It is not, therefore, at all singular that brethren should occasionally be beguiled from their steadfastness, and induced, when they may happen to be present, to commune with their Pedobaptist friends. Friendly intercourse, family connections, early prejudices, may severally or jointly dispose some to look upon close communion in an unfavorable light, and lead them to abandon it in precept and practice."

Though very ready to censure us in unmeasured terms, as bigots and sectarians in thus practicing close communion, the conduct of our Pedobaptist brethren may justly lead to a suspicion of their sincerity. Open communion churches have been established in a few instances, in the United States, and their Pedobaptist neighbors have seldom, if ever, communed with them, or shown them any more countenance on account of their professed readiness to admit them to partake with them in celebrating the death of their Saviour. An open communion church was established in the city of New York. Appeals were made to the Pedobaptists for countenance and assistance, on the ground that they were following out their suggestions, and could not look to the close communion Baptists for support; but those appeals were disregarded, and the experiment failed. A number of the English Baptist churches have become, through the influence of the eloquent Robert Hall and others, open communionists; yet, as we have been informed, it is a rare thing for a Pedobaptist to commune with them.

In fact, the great outcry against us is a mere matter of policy to deter persons from uniting with our churches, and ought to be discarded by every sincere and upright Pedobaptist. They practice close communion as well as we, and upon the same grounds, to wit: that the applicants are not baptized. Neither the Methodist nor the Presbyterian churches, acting in accordance with their standards, would permit a Quaker to commune, because he is unbaptized. We do not admit them, because they, too, in our view, are unbaptized. We maintain that baptism is a prerequisite to communion; so

do they. Hall contended that it was not a prerequisite, but his views have not been adopted by the Pedobaptists. The only question in dispute between us and the Pedobaptists is, what is Christian baptism? We answer that it is a dipping or immersion of the body in water, in the name of the Father, Son, and Holy Spirit; and that nothing else is Christian baptism. They affirm, that sprinkling or pouring is valid baptism. Believing that the primitive church was composed of immersed believers, and that no one ever communed until he had united himself with the church, and that none were received into it, until they had been thus baptized, we are conscientiously compelled to view them as unbaptized, and of course not prepared to commemorate the ordinance of the Lord's Supper. \* Into.

REVIVALS.

We are happy to learn that in Thompson, Conn., an interesting work of grace is now in progress, and that in Princeton, Mass., several conversions have lately taken place.

Let Christians in every place seek the like blessing with fervent and importunate prayer. "Pray for sinners," said a dying friend of ours, "pray for sinners, for they will not pray for themselves." Brethren, have we done our duty in this matter?

REVIVAL IN NORFOLK VA.—In a letter, dated the 24th ult., Eld. Joseph S. Baker, the pastor of the Cumberland street church, states: "Since I wrote last, eight more have professed: total twenty-two. There is still a good state of feeling existing, but rainy weather this week has prevented our holding meetings. There was one conversion and several mourners at our last meeting."—Rel. Herald.

BAPTISMS IN GEORGIA. The Christian Index gives an account of 617 added to different churches in this State in the course of a few weeks. In Kentucky, likewise the number baptized must be quite large.

NEW HAMPTON INSTITUTION. The N. H. Baptist Register of the 20th ult. says, "We learn verbally that several members of this institution have recently expressed hope in the pardoning mercy of God. The past year has been one long to be remembered by the inhabitants of this place. God has appeared in a very gracious manner, and poured out, in rich effusions, the influence of his Holy Spirit."

The following Missionaries, sent out by the Baptist Board of Foreign Missions, sailed from Boston on the 6th inst., in the bark Aphor, bound to Maulmain, (as now written by residents):—

Rev. Josiah Giddard, (son of Rev. David Giddard of Wendell, Mass.) and wife, Mrs. Eliza Ann Abbott Giddard, (daughter of Mr. Asa Abbott, of Holden Mass.) destined to China; Rev. Coroden H. Slaughter of Norwich, Vt., and wife, Mrs. Maria M. Slaughter, (daughter of Mr. Randall Maine of Oxford, N. Y.) destined to Siam; Mrs. Helen Maria Mason, wife of Rev. Mr. Mason, now at Tavoy, Burmah. Appropriate religious services were performed in the cabin.

FOREIGN MISSION TREASURY.—We have just examined the amount of receipts reported by Br. Lincoln in the December number of the Magazine, and find that from the 10th of November the aggregate is only \$5,297.32, besides boxes of clothing, stationary, &c., for different missionaries, amounting to about \$250 more. What an alarming exhibition! what a picture of frightful deficit at the end of the year, and disaster in the progress of our foreign operations! Here we are operating at an expenditure of \$100,000 a year, and our receipts but a little more than half that sum! Have the churches and brethren any real serious thinking and planning on the matter generally? We are absolutely talking about realities—not chimeras nor fancies. We are dealing with figures—things that will not lie, but speak the simple truth; and they tell of an appalling accumulation of debt. Let us banish all dreaming, therefore, and see to it, and rescue ourselves from trouble and disgrace.—N. Y. Baptist Register.

CANADA AFFAIRS. The last accounts inform us that all things are again quiet, since the terrible affair at Prescott. The whole number of insurgents were about 130, 90 of whom were taken prisoners, and the rest were killed or wounded. The number of loyalists killed and wounded was 46. The trial of prisoners has commenced in the lower province. Attainder and confiscation of property are to follow the convictions for treason, if not death.

The celebrated Bill Johnson, and Gen. Birge, the commander of "the eastern division of the patriots," and who took good care not to expose himself at the wind-mill, have made their escape from the custody of Marshall Garrow. They were taken by him to Auburn, where they were examined before Judge Conklin. Johnson, however, it is said, the Judge decided was not liable to arrest from any testimony adduced before him.—Id.

MR. DELAVAN has arrived in England, and commenced his efforts in behalf of temperance. A large meeting was held, at which Mr. Kirk spoke for more than two hours. A good deal has been done in this cause the other side of the water, but the effort is little felt. It requires great courage and perseverance to make headway on the other side of the Atlantic, where habits and customs have been confirmed by a long course of years, and the pride and luxury of nobility and wealth have created such strong barriers, and the whole mass of the common people have, throughout the empire, considered alcohol, in some way, an indispensable article.—Id.

THE CANAL is fast bound in icy fetters by the severe cold of Sunday and Monday of last week. On Sunday morning the thermometer stood 5 degrees below zero, and not more than 5 degrees above, during the day. The Hudson, we learn, is frozen down 30 miles below Albany; but the weather commenced moderating on Tuesday, of last week, with snow on Wednesday, and if the ice should be again broken up it would not be surprising. Great quantities of produce have been obstructed on the way down to Albany.—Id.

WM. M. PRICE. New York was thrown into a state of excitement and consternation, on the 6th inst., by the sudden and unlooked-for disappearance of Wm. M. Price, United States District Attorney for New York which office is one of the most lucrative and responsible in that, or any other State. Immense sums of money, belonging to the government, have been passing through his hands for some time past. The extended bonds, (those whose term of payment was extended by Congress in consequence of the great fire and the pressure of the times) were all retained in his hands for collection, and they amounted to millions of dollars. It is reported, that he lost heavily by betting on the result of the late election, and it is known that he took away large sums with him in specie and public stocks. The first intimation of his flight, was, just as the Steam Ship Liverpool was about leaving the wharf, when he was seen hurrying on board, with his son. He left a letter behind him, addressed to the President, resigning the office he held. In that letter, he says, that the fees due him on the unfinished business of the office, will discharge his indebtedness to the government. This, however, is not credited.

GEN. GRATIOR. We learn, by yesterday's Southern mail, that Gen. Gratior, the head of the Engineer Department, has been removed from office by the President, in consequence of its having been discovered that he is a defaulter for a large amount, beyond his ability to respond to the government.

THE INSTALLATION of the Rev. Seth Sweetser over the Calvinist Society in this town, will take place on Wednesday the 19th inst. Services to commence at 10 o'clock M.

BRIGHTON MARKET—Monday, Dec. 10. At Market, 425 Beef Cattle, 1400 Sheep, and 340 Swine.

PRICES. Beef Cattle.—We quote to correspond with last week; first quality, \$7.75 a lb; second quality, 7 a 7.75; third quality, 5.50 a 6.50.

Sheep.—Lots were sold at \$2.25, 2.50, 2.75, 3 a 3.50.

Swine.—An advance was effected; lots to peddle were sold at 6 c for Sows and 7 c for Barrows; at retail 7 for Sows and 8 for Barrows. Boston Advs. & Patriot.

MARRIED: In Ashburnham, Nov. 29, Mr. Luther L. Barrell of Boston, to Miss Sarah C. Cutler.

In Hardwick, Mr. John Allen of Belchertown, to Miss Elvira E. Walker.

In Brookfield, Nov. 29, by Rev. Mr. Horton, Mr. John Clayton to Miss Emma A. Hathaway.

In Upton, Nov. 28, by Rev. Benjamin Wood, Mr. Judson T. Childs to Miss Hannah A. Taff.

In Framingham, Dec. 5, by Rev. Mr. Barry, Mr. Samuel W. Kendall to Miss Jane E. Brigham.

In Amherst, Nov. 7, Mr. George Newhall of Athol, to Miss Harriet Boltwood.

In Barnardston, Nov. 28, by Rev. Mr. Burbank, Mr. Moses Wait, Jr., of Hubbardston, to Mrs. Sophronia Fox.

In Newton, Lower Falls, Dec. 5, by Rev. Mr. Burry, Mr. Joseph A. Townsend of Boston, to Miss Susan McFarlane.

In Nantucket, Mr. George H. Folger to Miss Susan L. Mitchell.

DIED: In this town, Dec. 6, Mrs. Abigail, wife of Mr. Charles F. Pierce, aged 24; Mrs. Alice, wife of Mr. Daniel Smith, aged 62.—Dec. 8, Miss Mary, daughter of the late Mr. Silas Young, aged 21.

In Charlton, Oct. 10, of croup, Ellen Abigail, only child of Julius E. Tucker, aged 2 years.

In Auburn, Nov. 27, widow Lydia Gleason, aged 88.

In Spencer, Nov. 20, of quincy, John Brigham, only son of Wilbur Howland, aged 2 years.

In North Brookfield, Oct. 18, Martha L. Clement aged 18.—Dec. 7, Mrs. Smith, relict of Isaac Smith, the mother of 14 children, who all followed her to the grave.

In Lancaster, Oct. 23, Daniel Harris, a revolutionary pensioner, aged 80.

In Westboro', Nov. 23, Mr. Nahum Forbes, aged 53.

In Hopkinton, at his residence, Dec. 5, Mr. Joshua Vose, of the late firm of Eliza & Joshua Vose of Boston, aged 65.

In Concord, Oct. 6, Mrs. Rebecca, widow of the late James Davis, aged 80.—Dec. 1, of a disease of the heart, Capt. Reuben Hayward, aged 71.

In Beverly, Dec. 9, William Leech, Esq., President of the Beverly Bank, aged 80.

In West Springfield, Nov. 28, Theodore Ely, Esq., aged 75.

In Woonsocket, R. I., Dec. 5, Mrs. Margaret Smith, aged about 60.

In Greenfield, N. H., Dec. 1, Mrs. Hannah, widow of the late Dec. Joshua Holt, aged 70.

In New York, Dec. 4, Mrs. Charity, relict of the late Bishop Moore, aged 92.

In Syracuse, N. Y., Nov. 7, Caroline U., daughter of Drury Williams of Shelburne, Mass., aged 17.

In Sangerfield, N. Y., Mr. James Mills, a revolutionary soldier, formerly of Warren Mass., aged 83.

In St. Andrews, N. B., Nov. 22, after a few days' illness, Mr. Ephraim Willard, a native of Sterling, Mass., aged 95.

HISTORY OF THE STRIPED FIG.

JUST published—price 12 1-2 cents, for sale by DORR, HOWLAND & CO. Worcester, Nov. 2, 1838.

MR. LOVELL'S SERMON.

THIS day published and for sale at this Office and at Dorr, Howland & Co's. Bookstore, a Discourse delivered before the Wendell Baptist Association, at the ordination of Mr. Josiah Giddard, Missionary to China, Sept. 27, 1838, by N. G. Lovell, A. M., Pastor of the First Baptist Church of Christ in Amherst, Mass. Worcester, Nov. 16.

ROOMS AND BOARD.

A GENTLEMAN AND LADY can be accommodated with Board in a private family, and with two large and handsome rooms, fronting on Main-street. If they prefer it they will be at liberty to furnish their rooms. Inquire at this Office. Worcester, Nov. 16.

TO BE LET, OR SOLD.

THE Editor, having taken a house in Worcester, will let the unoccupied half of his house in the centre of Rutland; or will sell the place on easy terms. Oct. 5, 1838.

PEABODY ON COVETOUSNESS.

JUST PUBLISHED, and for sale at this Office, by the hundred or single copy, "The Sin of Covetousness, considered in respect to Intemperance, Indian Oppression, Slavery, &c." a Sermon delivered in Worcester, April 3, 1838, by Rev. David Peabody, Pastor of the Calvinist Church. Worcester, Oct. 5, 1838.



## POETRY.

From the Barre Gazette.

### THE FIRST SABBATH.

Day dawned: its hallowed light revealed,  
A lovely prospect, blandly wove  
With trees and shrubs and flowers unsealed,  
And all that beautifies a grove;  
And music's wreath was twined around,  
By Eden's bird, that holy ground.

'Twas the first holy morn that shed  
Its glorious light on finished earth—  
O'er infant nature's dew-bright bed,  
It smiling gazed, as on the birth  
Of its own being. Joy rung out  
From hill to dale the echoing shout.

Glad were the sounds in Eden's bowers,  
But not of bells from churches tolled,  
To tell the flight of holy hours,  
Or call creation's host to hold  
High converse with the voice of prayer,  
'Neath a rich dome high raised in air.

No pillar'd arch with august head,  
O'erlooked his musing steps that morn,  
Or gaudy carpet bore his tread,  
Or cushioned seat received his form,  
Nor she, our mother, decked with pride,  
To seek her place at altar side.

A fairer temple waited then,  
A brighter seat than tinsel yields,  
A richer carpet than the gem  
Embossed in Golconda's fields;  
An altar rose with sparkling dies,  
Breathing sweet incense to the skies.

Heaven's canopy was o'er them spread,  
Than marble mansion nobler, wide,  
Earth's natural carpet bore their tread,  
And on the moss-tufted side by side,  
They breathed "among roses" sweetest air,  
Their first pure offering—voiceless prayer.

Aye, feeble man—well may he strive  
To hide in shame his meagre art,  
Who seeks in splendor now to give  
What once was nought without the heart,  
And still is so,—but glittering pride  
With her frail covering fain would hide  
Religion's want, and empty show  
Usurps the place 'twas *her's* to know.

LIVIA.

## CHILD'S DEPARTMENT.

From The Morning Star.

### TO YOUTH.

My dear youthful friends: You are now  
in the morning of life; do you wish  
the sun of your being to be cloudless and fair?  
Oh! then, give these, your best days,  
to your Creator. You are now free from  
the cares and anxieties, which others feel who  
are more advanced in life.

Will you now give your attention to the  
subject of religion? Think of the value of  
your immortal souls: of that eternity to  
which you are bound: and O! decide that  
you will serve God, at the loss of all things  
else. But so far from losing, you will be  
infinitely gainers, even in this life. Do you  
wish for riches? Who is richer, than he  
who has God for his friend; and eternal life  
for his portion? Do you thirst for happiness?  
Here are pleasures, attended with  
no consequent loathing, no remorse, no bitter  
frictions! Have you friends, more dear  
than life itself? You must soon die, and leave  
them. But, here is a Friend with whom  
you may live forever, a Friend who will never  
betray the confidence reposed in him.  
But, perhaps you will say, "I am young,  
and in health, there is time enough yet."  
But have you any assurance of life? no, not  
for a moment. But should you live to old  
age, it would afford unspeakable happiness  
to look back on a life spent in the service of  
God.

A YOUTH.

From the S. S. Treasury.

### THE LAST GIFT TO THE HEATHEN.

Little Albert was a member of a Juvenile  
Missionary Society, which holds a meeting  
once a month, and each one brings a cent,  
as a contribution towards sending bibles to  
the heathen. One day last July, Albert  
came running home from school, in great  
haste, saying, "Let me get my cents."  
"Where are you going, my son?" asked his  
mother. "O, it is society meeting, mother,  
and I am afraid I shall be late; come, brother."  
"I am not going," said John. "Why  
not—you have as many cents as I have."  
"Well, I have none to spare," answered  
John. "I mean to put in two," said Al-  
bert, as he ran out, leaving his brother at  
home. At the meeting Albert was observed  
to be very attentive to the exercises, and he  
looked so happy, that any one might have  
known that he gave twice as much as he  
was required to do. After meeting, my little  
friend went home, and described the exer-  
cises, telling his little brother, that he joined  
in the singing.

At this time Albert was in perfect health,  
and little thought this was the last meeting  
he should ever attend. But it was so.

This was Monday. On the next Thurs-  
day night, he was taken very ill, and on  
Friday morning, God took his gentle spirit  
to another world, and left his body silent  
and cold in death, while the smile of happi-  
ness still rested on his lovely countenance.  
Albert now lives in the world of spirits.

I do not think he has forgotten what he  
did while he was on earth. He has not for-  
gotten his last gift to the heathen. Do you  
think, my young reader, that Albert is now  
sorry that he gave twice as much as he was  
required to give?

**SUPPER-DUTY.**—A white man fell dead  
a few days ago in New York, while swallow-  
ing his drink.

The Chicago American of the 17th ult.  
contains the report of Gov. Carlisle's death.  
A **SOUTHERN DOMESTIC QUESTION.**—A dis-  
pute has recently sprung up between Texas  
and Arkansas, about the line between them.

## MISCELLANY.

### THE ABSTEMIOUS YOUNG LADY.

There is a class of young ladies, not un-  
common, whom we denominate the "abstemious  
young ladies." This sisterhood seem to  
live, by all account, on air, and nothing  
else. You never see them eat, and yet they  
are tolerably stout too. We have known  
them weigh from 11 to 12 stone, which is  
pretty well for an abstemious young lady.  
At a dinner party, they leave every thing on  
their plate, after just picking up a morsel  
not sufficient for a tom-tit. Observe how  
daintily they hold their knife and fork—just  
by the extreme end of the handle—so that,  
even if they were disposed to do vulgar har-  
lot of eating, they could not lift up more  
than one grain avoirdupois. The lady of  
the house is continually pressing them to  
eat, with the most anxious solicitude for  
their well being. "Really, Miss Carolina,  
you must eat something. Take a piece of  
boiled turkey; do pray. A little bit of roast  
beef. John, take Miss Caroline Webster's  
plate for a slice of beef." "Really, Mrs.  
Hopkins, I do assure you I have made a most  
excellent dinner. I never eat more. Ask  
mamma"—Hereupon Mrs. Hopkins, with  
anxiety quite maternal, interrogates Mrs.  
Webster touching and concerning "poor"  
Carolina's appetite; to which Mrs. Webster  
replies with dignity—"I can assure you, Mrs.  
Hopkins, that what Carolina says, is quite  
true. She is a very little eater—a very, very  
little eater indeed." This settles the matter.

In our juvenile days, we used frequently  
to come in for these sort of colloquies, and  
yet invariably could not fail of observing, that  
the abstemious young lady, despite of what  
her mother said of her little eating, was always  
without exception, the fattest young lady in  
the room. This inconsistency used to puzzle  
our philosophical brains most completely.  
"How can this be?" thought we. By what  
miraculous intervention, by what freak of  
nature, does it come to pass, that the fattest  
young lady is always the one who eats least?  
We considered and re-considered the case,  
but could find no answer. At last, in sheer  
desperation, we determined upon putting the  
matter to a test, by watching closely the  
young lady herself. "Who knows," thought  
we "but there is some sort of invaluable gas  
which the abstemious young lady inhales every  
morning; or perhaps she lives on milk  
and arrow-root; or, most likely of all, she  
lives, like a snipe, by suction, and only feeds  
on juices. Our desperate resolution was fixed.  
We determined to thrust ourselves sud-  
denly into the presence of the abstemious  
young lady, when she least expected it, and  
by a bold stroke, to solve the problem.  
There only wanted an excuse for breaking  
in upon the abstemious young lady's private  
existence. We procured from our sister Leti-  
cia a piece of new music, which the ab-  
stemious young lady had expressed a wish to  
see; and, thus armed, between the hours of  
one and two, started on our adventurous ex-  
cursion, and thrust ourselves unannounced  
slap into the parlor.

Our doubts were resolved in an instant,  
but not in the way which we expected.  
We beheld no gas—no arrow-root—no suc-  
tion. At a large table, surrounded by her  
younger sisters, (each a fat pattern of her  
self in their various degrees of size) sat the  
abstemious young lady. In a large dish,  
before her lay the mangled remains of a  
huge leg of mutton. She was devouring  
with all her might, doubtless as an example  
to the younger ones. She was rather chag-  
rined, it was clear, at our approach. But  
we were too juvenile to notice things. So  
at least she seemed to consider us on second  
thoughts. For telling the maid servant to  
set a chair, she first helped us, and then  
continued eating without stopping once till  
her plate was cleared.—How was our small  
mind surprised at beholding that mouth  
which we had considered as sealed forever,  
now employed in the full operation of gor-  
mandizing! We sat in silent wonder. A  
large round plumb pudding came in. The  
abstemious young lady helped each of her  
sisters to a small piece, then us to a large  
piece, and then herself to a larger. We  
were thirsty.—She gave us a tumbler  
from her own jug.—We drank—it was por-  
ter. The cloth was removed, and then the  
abstemious young lady found time to inform  
us, that she always carved for the children,  
and made her own little luncheon at the  
same time. "I had thought it was your  
dinner," said we, wisely. "By no means," said  
the abstemious young lady.

The mystery was explained. We returned  
home another person, a foot higher at  
the least. Such was the success of our first  
philosophical inquiry into the phenomena of  
the young lady's creation.—[Lady's Book.

### REMOVAL OF THE CHEROKEES.

THE LAST INDIAN.—A few brief days  
or weeks and we shall look upon the last In-  
dian, ere he takes up his solemn march to his  
unknown home. Nearly all the tribes have  
left, and have reached, or are now on their  
way to, the land set apart by the Government  
for a precarious resting-place for that sub-  
duged tribe. We have no hope that the pre-  
sent home of the Indians will be permanent  
or conducive to their general good. Their  
primitive habits and honesty are measurably  
destroyed by the sudden hoisting, by the  
Government, of the great flood-gate of emi-  
gration into their territorial limits before  
they were removed, and humiliating as is  
the confession, it is nevertheless a fact, that  
too many who came among them were des-  
titute of every feeling of humanity, and  
worse than the vampires of other days, they  
not only sucked their substance, but poi-  
soned their minds, and strove to destroy every  
vestige of virtue and morality. There  
are honorable exceptions to this general  
charge; and we are proud to record that  
many who have settled in the Cherokee ter-  
ritory brought with them the "Balm of  
Gilead," to heal the afflictions of the op-  
pressed, and ever manifested a determina-  
tion to deal with the red-men as beings pos-  
sessed of similar attributes and feelings with  
ourselves. But it will be acknowledged by  
every reflecting man, that the efforts of the  
good have been partially destroyed by the  
preponderating influence of the wicked.

Could we but stop here, and be consoled  
with the hope that the Indian had found a  
refuge from the speculative and uncharitable

vices of the wily white man; and that in the  
genial clime to which they have migrated,  
under the guidance of the Great Spirit, they  
would endeavor to reclaim their primeval  
habits of honesty and virtue, in our hearts  
we would rejoice. But no such hope exists.  
Already have the Shylocks, who hovered  
over this territory while there remained food  
for them to prey upon, fixed their glutton-  
ous eyes upon the frontiers, and will speedily  
follow the "last Indian" to his new  
home. The same system of villany and  
treachery will be re-enacted on the plains of  
Arkansas, until not a vein of blood which  
flows to the red man's heart shall be unpoi-  
soned, and a remnant of property saved from  
the general wreck be left to render them  
comfortable and happy.

This is not all: another and another  
wave of emigration by the whites will con-  
tinue to roll round the Indian frontiers, un-  
til its surge shall overlap its bounds, and  
with the immutable course of civilization  
the red man's ship will again be broken  
loose from its moorings and driven beyond  
the Pacific.—*Hamilton (Tenn.) Gazette.*

### CHEERING MISSIONARY INTELLIGENCE—FROM THE SANDWICH ISLANDS.

Not more than about 20 years ago, the  
Sandwich Islands were lying in a state of  
profound heathenism. Now, we are receiving  
from them such intelligence as the fol-  
lowing, from the Missionary Herald—de-  
monstrative of the divine blessing upon mis-  
sionary labors.

One of the missionaries writes from Hon-  
olulu, first of March—  
"The Lord is, we trust, pouring out his  
spirit more generally and abundantly upon  
the churches in these islands, than has ever  
been known before. Eighty stand propound-  
ed at this station, and many more are hope-  
fully converted. At all the stations on this  
island, there is evidence of the presence of  
the Holy Ghost; and it may be said, at about  
all the stations on the islands. It is our con-  
fident expectation that not a station will be  
left unconverted. That all who now appear to  
be converted will hold out to the end, we  
cannot presume to expect; but that a har-  
vest of souls will be gathered into the king-  
dom we do not entertain a doubt."

Another writes from the same island, as  
follows—  
"There are hundreds in this place who,  
within three months, have apparently reformed,  
professedly repented, and are ready to  
pledge themselves to the service of the Lord.  
A large portion of these refer to the protracted  
meeting the first week in January, as the  
time when they first resolved to be the  
Lord's, or when they were brought with  
clearer light to resolve anew to go to Christ,  
and consecrate themselves to his service.  
Another class refer to the protracted  
meeting a year ago, and other periods still  
earlier. Several petty gamblers have brought  
their cards and burnt them, and are urging  
their companions to forsake their ruinous  
courses.

Among those of whom it may be said,  
"Behold, he prayeth," may be numbered  
Kebekili, (Thunder), a stout hearted heathen  
chief, who long resisted the claims of the  
Gospel, but now appears to love the truth.  
He came to me 'by night' more than once,  
during the protracted meeting, desiring to  
converse on the salvation of the soul; and  
would readily at my instance, kneel down  
with me in my room, and pray with appar-  
ent child-like simplicity. Several of the  
church members have expressed their confi-  
dence and satisfaction in him as a Christian.  
I have allowed him to state his feelings pub-  
licly; but have not pronounced him, or any  
one whose hopes are dated within 2 months.  
Eighty others have been recently propound-  
ed, one of them sick and blind. I have bap-  
tized and am expecting to baptize and ad-  
mit most of the eighty to-morrow. Seventy  
three were admitted to this church during  
1837—all, or nearly all, on a pretty long  
probation."

We find the following extract from a let-  
ter written by another of the missionaries  
belonging to another station, dated Feb-  
ruary.

"I have lived to see a most wonderful  
and glorious day—such as I never saw in  
my own country—such as I am almost in-  
clined to think has not been witnessed since  
the day of Pentecost. Through Hilo and  
Puna, and also at Waimea, a neighboring  
station, where the Rev. Lorenzo Lyons la-  
bors, the Holy spirit has been doing a great  
work for more than three months past. The  
Rev. Messrs. Coan and Lyman are stationed  
in this place. The word of God has been,  
and is as much so now as ever, quick and  
powerful. There is reason to believe that  
thousands are made the subjects of renovat-  
ing grace. Those who till recently were  
the most stupid and hardened, are now melt-  
ed down, are apparently at the foot of the  
cross. In places where, till recently, the  
preaching of the word produced no effect,  
almost whole congregations have been melt-  
ed, and have professed to pass from death  
unto life. Multitudes have been so convicted  
of sin, as to lose their strength and fall to  
the ground. People have been found in  
many instances prostrate on the ground,  
trembling like an aspen leaf. All night long  
have been heard as many as twenty voices  
of people praying in all directions, in great  
distress of mind. The truth has been faith-  
fully presented by the brethren here, and  
the Holy Spirit has done, and is doing won-  
ders. Old and young are the subjects of the  
work. The work is powerful among the  
children. Many in our school have for  
many weeks given evidence of a change of  
heart. The church is wonderfully aroused  
and quickened. It is indeed a great work,  
but I cannot here even begin to tell you  
about it—the day of the Lord shall declare  
it, and God shall have the glory.

We have just commenced receiving to  
the church, 145 have been received here—  
250 or more are to come in, the first Sab-  
bath in March. Brother Lyons has received  
to his church 600."

If, with the sure promises of the Scrip-  
ture before us, we are sometimes ready to  
doubt the efficacy of the preached gospel  
for the subjugation of the world to the reign  
of Christ, let us yield to the testimony given  
by the Spirit in its man test attendance upon  
missionary labor. Let us pray with more  
faith, and labor in the cause more abun-  
dantly.

## PROPHECY.

On the thirteenth day of June, 1820, Eli-  
hu Embree published an article at Jones-  
borough, Tennessee, entitled "The Past,  
the Present, and the Future." One passage  
is so edifying that I extract it:

"Twenty years have produced such a  
revolution in men's minds, that from the  
traffic in slaves from Africa being authoriz-  
ed by law, it has become disgraceful, the  
strictest prohibitory laws are enacted, and  
the perpetrators are viewed as the greatest  
enemies of mankind and punishable with  
death.

"Estimating the future by the past, what  
may we conjecture will be the state of things  
in 1840? If within twenty years we have  
emerged from that despotism which could  
sanction laws to protect and encourage men  
in stealing free men on the coast of Africa,  
and bringing them to the United States, that  
they may be sold, and bought, and labor for  
us like horses and cattle—may we not there-  
fore conclude, that in twenty years more, to  
hold a man in slavery will be as unpardon-  
able in the United States as piracy, and that  
as effective measures will be adopted by govern-  
ment to prevent it."

In 1840, the tongues of these who are  
now opposed to the abolition of slavery will be  
silenced; and the echo will resound from  
Maine to New Orleans—"ALL MEN ARE  
FREE!"—and the overwhelming joy burst  
forth:

Thus saith America—ye winds and waves!  
Vail the glad tidings to the land of slaves—  
Proclaim on Guinea's coast, by Gambia's side,  
As far as Niger rolls his changeful tide—  
Thus saith America, on land and sea,  
Africa, thy chains are broken, be thou free!

We have only two years to work, that  
Elihu Embree's prediction may be accom-  
plished! Be not slothful.

Messrs. Clay and Crittenden were detained  
a little on their way to Congress from Ken-  
tucky on account of severe though not fatal  
injury, received by the upsetting of a stage.

The case of Dr. Wm. Graves, who is ac-  
cused of malpractice as a physician, is now  
under trial at Lowell.

## THE GRAHAM JOURNAL

OF HEALTH AND LONGEVITY.

The character of this periodical is now pretty  
well established, and its objects generally un-  
derstood. The third volume will commence the  
first of January, 1839, and like volume 2 will  
contain 400 pages, and be issued every other  
Saturday as heretofore; and will hereafter be  
published simultaneously in Boston and New  
York. JOHN BURDELL is Agent in New York,  
to whom orders may be sent from all the States  
west and south of New England; the latter  
States will be supplied from the office at Boston,  
as formerly. All who now take the Journal will  
be considered as continuing their subscriptions,  
unless notice to the contrary may have been or  
is given before the close of the year. If all  
others wishing to become subscribers to the  
third volume, will send in their names at an  
early day, it will be a great convenience in de-  
termining how large an edition to commence  
with the first of January. As an inducement  
for persons to subscribe thus in anticipation, for  
volume 3, we will send them gratis the remain-  
ing numbers of volume 2, from the time their  
names are received to enter upon our subscrip-  
tion list. For conditions, see imprint on our  
last page.

Subscriptions received and forwarded by JO-  
SEPH S. WALL, at the Spy Office, Worcester,  
Mass. Nov. 9.

## AMERICAN PHRENOLOGICAL JOURNAL.

The American Phrenological Journal and  
Miscellany will be issued monthly, com-  
mencing on the 2d of Oct. next.  
Each number will contain, at least, 32 octavo  
pages, making a volume of not less than 384  
pages; corresponding in point of mechanical ex-  
ecution with the best periodicals of the day.  
The work will be furnished to subscribers at  
\$2 per annum for a single copy, \$5 (current in  
Philadelphia or New York) for three copies, or  
\$10 (current as above) for seven copies sent to  
one address. To Clergymen and Theological  
Students, single copies will be furnished at \$1.50  
per annum; and to companies of eight or more  
of such, it will be reduced to \$1.25 per copy, if  
sent to one address, and the subscription for-  
warded to the publisher free of expense.

N. B. As funds are already deposited for  
sustaining the work one year, subscribers will  
never be in risk of loss by paying in advance; and  
for the same reason, subscriptions will be invari-  
ably required in advance.  
Money sent by mail, if enclosed in the pre-  
sence of the post-master, will be at the risk of the  
publisher; but postage must, in every case, be  
paid.  
To editors who will give this Prospectus one  
or two insertions, and forward a paper contain-  
ing it to the publisher, the work will be sent for  
one year.  
Subscriptions, and letters of business, may be  
addressed to the publisher, ADAM WALLACE, 46  
Carpenter street, Philadelphia, and communi-  
cations for the work to the Editor of the American  
Phrenological Journal, care of ADAM WALLACE,  
Philadelphia, Sept. 1, 1838. 20-2w.

**BIBLES! BIBLES!**  
DORR, HOWLAND & CO have just re-  
ceived a large addition to their assortment  
of Bibles, of all sizes.—Pulpit, with gilt edges,  
Family, Pew and Pocket,—some with 16 plates  
for 50 cents, and some without plates as low as  
37 1-2 cents.  
Worcester, July 20, 1838. 1f

**REV. MR. ABBOTT'S**  
LECTURE ON THE LICENSE LAW deliv-  
ered in the Calvinist Church, 6 Thursday  
evening, Oct. 11th, is published, price 6 cents,  
and for sale by DORR, HOWLAND & CO.  
Worcester, Oct. 13, 1838. 3w



## N. BLACKMAN,

No. 2 Goddards Row, Worcester.

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and CAPS, suitable for all ages and sig-  
natures, and for sale by DORR, HOWLAND & CO.  
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Bible in Miniature, with 25 engravings,  
Cummings's Spelling Book,  
Columbian Class Book, by A. T. Lowe,  
Easy Lessons for Infant Classes in Sab. Schools  
by the author of the Infant School Manual  
3d edition.

Goodwin's Town Officer, 4th edition, edited by  
B. F. Thomas, Esq.  
Infant School Manual, by Mrs. Howland, 8th  
edition.

My opinion has been requested respecting the  
"INFANT SCHOOL MANUAL," which I very cheer-  
fully give, because it is a work of great merit. The fact  
that it has passed the sixth edition is the strongest recom-  
mendation its author can desire concerning its deserved  
popularity.  
Philadelphia, 10 mo. 22, 1834.

Lessons for Infant Sabbath Schools, by Henry  
J. Howland, 8th edition. Price reduced.  
New England Sheriff, by I. Goodwin,  
Pond's Murray's Grammar, 12mo.  
Pond's Murray's Grammar, 18mo. 30 cuts.

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